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The CHRISTIAN CENTURY

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The End of Western Supremacy
By Josef L. Hromadka

Missions in a Communist Asia
An Editorial

In Defense of Capitalism
By Norman S. Ream

Must Theologians and Educators Fight?
By Roger L. Shinn

JANUARY SURVEY OF BOOKS

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In This Issue

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(Continued in column 3)

The CHRISTIAN CENTURY

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January 5, 1949

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Calendar of Coming Events

Jan. 2-9. Universal Week of Prayer.
Jan. 4-3. Disciples Conference on Christian Unity, Lynchburg, Va.
Jan. 4-7. Foreign Missions Conference of North America Annual Meeting, Buck Hill Falls, Pa.
Jan. 6. Epiphany.
Jan. 6-7. Disciples Conference on Christian Unity, Atlanta.
Jan. 8. North American Conference on Church Architecture, Union Theological Seminary, New York.
Jan. 9. Chicago Sunday Evening Club; Harold Phillips, speaker.
Jan. 9. Ford Hall Forum, Boston; Kirtley Mather, speaker.
Jan. 10-11. Disciples Conference on Christian Unity, Nashville.
Jan. 11. New York Institute for Religious and Social Studies; Elmer Rice, George N. Shuster, Theodore Spencer, speakers.
Jan. 11-13. Home Missions Council of North America Annual Meeting, Buck Hill Falls, Pa.
Jan. 13-20. National Christian Teaching Mission, Boulder, Colo.
Jan. 16-22. Church and Economic Life Week (Federal Council of Churches sponsorship).
Jan. 16. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Jan. 16. Ford Hall Forum, Boston; Leo M. Cherne, speaker.
Jan. 18. New York Institute for Religious and Social Studies; Mordecai M. Kaplan, Sherman Kent, Philip Rahv, speakers.
Jan. 18. Wisconsin Council of Churches Annual Meeting, First-University Methodist Church, Madison.
Jan. 20-27. National Christian Teaching Missions, Saginaw, Mich.; Sioux Falls, S. D.
Jan. 23. Chicago Sunday Evening Club; Robert J. McCracken, speaker.
Jan. 23. Ford Hall Forum, Boston; Abram Leon Sachar, speaker.
Jan. 24. United Church, Raleigh, N.C., Institute of Religion; Henry Steele Commager, speaker.
Jan. 24-27. Ohio Pastors' Convention, Columbus.
Jan. 25. New York Institute for Religious and Social Studies; John L. Childs, Richard P. McKeon, Harry Slochower, speakers.
Jan. 27. National Conference on Church and State, Washington, D. C.
Jan. 30-Feb. 6. Youth Week.
Jan. 31. Minnesota State Pastors' Conference, House of Hope Presbyterian Church, St. Paul.
Jan. 31-Feb. 2. New York State Pastors' Convention, Syracuse.
Jan. 31-Feb. 4. 18th Annual Ministers' Week, Chicago Theological Seminary.
Feb. 1-4. National Lutheran Council Annual Meeting, New York City.
Feb. 3-10. National Christian Teaching Missions, Burbank, North Hollywood and Van Nuys, Calif.
Feb. 6-12. Boy Scout Week.
Feb. 13. Race Relations Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

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Apr. 19, 1950
BD

The
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Undenominational

VOLUME LXVI CHICAGO, JANUARY 5, 1949 NUMBER 1

EDITORIAL

CUSTOMARY WISHES for a Happy New Year sound hollow as 1949 dawns. Mankind is in no mood for high jinks; the revelers try to forget that they are dancing on a minefield. An unprecedented seriousness, not devoid of fear, is universally apparent. Men everywhere know that they are in deadly peril, and they hardly dare to hope for any lessening of that peril in the year ahead. Such a state of mind should offer the churches one of their greatest periods of opportunity, but there are few indications that the churches believe they can measure up to it. If they are to do so, they must face many new demands. But among all the tasks confronting them, there is none which is of more historical immediacy than that of making plain the application of the moral law to the problems of nations. For years the churches, Catholic and Protestant, have been telling harried mankind that the root of humanity's crisis is to be found in the flouting of the moral law by nations as well as by individuals. At the historic Delaware conference, for example, the Protestant churches of America laid down national obedience to the moral law as the first requisite for a just and lasting peace. If the churches believe that, now is the time for them to stop indulging in generalities and clearly state what they regard as the requirements which the moral law lays on nations at this hour when catastrophe threatens. A harried humanity has a right to ask this of the churches. The churches have a responsibility to answer.

A Task for the New Year

Threaten War Against Northern Korea

COMMUNISTS are not the only sources of aggression in the Far East. In China, it is worth recalling, it was Chiang Kai-shek who insisted on military conquest of the Communists, following General Marshall's abortive mission—not the other way around. Now it looks as though the U.S.-favored government of south Korea is planning to launch an invasion of the north. An Associated Press dispatch from Seoul on December 18 said that President Syngman Rhee had stated that the unification of Korea would soon be accomplished, but had given no details as to how. The "how" came from his foreign minister, Chang Taik-sang, who said that "the minute the [Russian] occupation force leaves, we recognize the existence of no government above the 38th parallel. We intend to extend our authority to that lost territory, and we want to do it peacefully. . . . But if the people in north Korea resist the authority of the lawful government, then we must conquer them." At the time Chang Taik-sang made his threatening speech, the Soviet Union had announced that withdrawal of Red army units from north Korea would be completed by January 1. If Syngman Rhee's government is contemplating any such attempt at military subjugation as this, the United States should put a quick damper on the idea. There are enough civil wars raging in eastern Asia already without having an American puppet start another one. Already, such blustering talk in Seoul may have caused grave mischief. Such a statement as Chang Taik-sang's would almost seem to invite Moscow to cancel its plans for the Red army's withdrawal.

Amend the Displaced Persons Act

ONE OF THE FIRST pieces of legislation to be considered by the new Congress is the Displaced Persons Act of 1948. This law is working badly, and it greatly needs liberalization. The fact that only three small shiploads of displaced persons have so far arrived in the country is largely due to the restrictive provisions in the act. One of these is that defining a displaced person as one who was in a D.P. camp in Germany, Austria or Italy before December 22, 1945. This discriminates against Jews, Czechs and Poles, most of whom entered the camps after that date. The law also unduly favors former citizens of the Baltic countries and it requires that 30 per cent of the visas issued under it shall be given to persons with an agricultural background. It mortgages future quotas under regular immigration laws, in spite of the fact that since 1930 we have used only 22 per cent of the total number of visas permitted. It makes mandatory the difficult requirement that each D.P. have a job and housing

here before he is permitted to sail. And it arbitrarily limits the number of immigrants under the act to 205,000, who must be admitted before the end of June 1950. With less than 3,000 displaced persons brought in during the first six months of operation of the law, the outlook for accommodating the authorized total before the law expires is not good. The first step which the new Congress should take is therefore to make the law workable by eliminating the discriminations and restrictions which hamstring it. The opportunity of immigration to America should be open on an equal basis to each of the 1,000,000 displaced persons who are still in camps in Europe. But when this is done, it still remains to lengthen the life of the act and to increase the number to whom it applies. In their November 1948 conventions, both the American Federation of Labor and the Congress of Industrial Organizations adopted resolutions asking for the admission of 400,000 displaced persons, without regard to their national or religious backgrounds. If American labor can take this position, other citizens with fewer personal reasons for objection should agree. Church opinion particularly should be united in calling for amendment of the 1948 act and in preparing to welcome these victims of war.

Taylor Given Medal for Service at Vatican

PRESIDENT TRUMAN has conferred the Medal of Merit on Myron C. Taylor. We are not sure what the Medal of Merit is or is for; decorations have been proliferating at such a rate since the nation became involved in the recent war that we can't keep up with all of them. But a medal with this name should be a reward for distinguished service to the nation of some sort, and the citation released at the time Mr. Taylor was decorated indicates that in this instance it mainly had to do with his service as "the personal representative of two Presidents of the United States to His Holiness the Pope with the rank of ambassador." "On many missions to His Holiness," the citation reads, "and to other leaders in church and state throughout Europe . . . he has carried out his manifold and arduous duties with selfless disregard of incessant demands upon his own health and strength." We do not begrudge Mr. Taylor any distinction he may have earned, although remembering the mess he made of his efforts to deal with the World Council at Geneva we have our reservations as to his diplomatic skill. Yet we would like to know a lot more about what his "manifold and arduous duties" at the Vatican have been. Mr. Taylor himself once tried to enlighten a skeptical public on that point when he published the letters he had carried back and forth between President Roosevelt and Pius XII. But that slim volume served only to mystify, since all it disclosed was that Mr. Roosevelt told the pope he was for peace and was glad to learn that the pope was for peace, and the pope told Mr. Roosevelt that he (the pope) was for peace and was glad to learn that Mr. Roosevelt was for peace, and then both agreed that everybody should be for peace. Carrying letters with such a low vitamin content would not usually be regarded as an especially "arduous" occupation, and the small number of them was hardly "manifold." Can't Mr. Truman be induced to make the matter a little clearer? Come on now, Mr. President, tell us, chapter and verse, just what has Mr. Taylor actually done at the Vatican that the American embassy at Rome could not have done as well, and perhaps better?

Time for Taylor To Resign

THE most significant thing about the granting of the Medal of Merit to Myron C. Taylor was its bearing on the continuance of his anomalous mission. Was the award an indication that the Taylor embassy was about to be terminated? The usual "reliable White House source" said No. But we cannot believe that the former head of United States Steel is as solidly entrenched in his strange position as this would suggest. As noted above, the citation which accompanied the decoration was conspicuously vague concerning what the ambassador had accomplished in the eight years of his ill-starred "temporary" mission. Since no evidence has ever been forthcoming concerning its achievements, we may conclude that nothing has been accomplished except the waste of over $300,000 of the taxpayers' money. The state department has acknowledged that the Vatican embassy costs the country around $40,000 a year. In addition, the embassy has exacerbated relations between Roman Catholics and members of other faiths, since it is by nature discriminatory between churches. Furthermore, it still stands as a highly questionable device by which two Presidents have dodged the constitutional provision that all ambassadors must have their appointments ratified by the Senate. Therefore it should be ended, and without further delay. Ordinarily, diplomatic precedent requires that ambassadors resign at the end of a presidential term, and at least some of them are doing so. It is hardly to be expected that Mr. Taylor would pay much attention to proprieties which he has defied for eight years. So the President should take matters into his own hands by calling for Mr. Taylor's resignation.

Ruhr Agreement Offers Hope

WE ARE GLAD to be able to report, in this first issue for 1949, at least one hope-inspiring item from Europe. As the old year neared its close it was announced that the six nations which have been consulting over what to do with the Ruhr—Britain, France, Holland, Belgium, Luxembourg and the United States—have reached complete agreement. The exact terms had not been announced as we went to press; it was frankly acknowledged that the negotiators hoped to frame a communique which would make the French people believe that they had obtained everything they demanded, even though they hadn't—quite. But apparently the French have won most of their demands. The Ruhr is to be internationalized; it is to be controlled by an international police force of some kind; the international commission shall have power to control both production and distribution. Moreover, while this international control is regarded as transitional, it is to last long after the military occupation of Germany ends. The Russians are not in on this agreement, and will do their utmost to wreck it. Nevertheless, it is a hopeful devel-

opment. If the non-Communist labor unions in the Ruhr can be induced to accept it and to work willingly under it—something that seems quite possible—it should lead to rapid rehabilitation of this region as the principal productive center for western Europe. With the Ruhr producing at normal capacity, and its output being allocated fairly by an international board of control, the door should be opened to push ahead rapidly to realization of a functioning economic federation of western Europe. To be sure, agreement "in principle" in London does not mean that there won't be more delays before a satisfactory administration starts work in the Ruhr. But the Ruhr is the key to Europe's problem of economic recovery, and the economic problem is the basic problem. So the agreement reached in London is a cause for rejoicing.

Stop This Wastage Of Good Men!

JUST before the Christmas holiday a Los Angeles judge celebrated the anniversary of the Prince of Peace by sentencing four conscientious objectors to prison for three years. Here and there over the country the same thing is happening with individual objectors. The charge is usually that the young men refuse to register for conscription. They do not deny the charge. On the other hand, they do not lie, hide out or conceal the reasons for their refusal. Their position is that registration constitutes cooperation with a military system to which they are opposed, so they won't register. To the judges who have to interpret the draft law, their conduct is a willful affront to the state, which must be punished. But this is an interpretation which leaves out of account the fact that the law recognizes the right of conscientious objection, once a man has registered. The issue therefore is whether good men who are more sensitive than most to all that contributes to the moral integrity of our society shall be sent to prison because they start their objection to conscription before the law says they may. From every angle it seems a petty point on which to condemn otherwise unexceptionable young citizens to years behind bars. We happen to think that the state has a right, once it has made the mistaken decision to conscript men in time of peace for military service, to ask its manhood to stand up and be counted. Since the law recognizes the right of conscientious objection, we find it difficult to understand why a young man should draw the line at registration. But since some of our finest young men do draw the line before the law says they may, we see neither sense nor justice in their incarceration. If the courts cannot find a way to make the right of conscientious objection to conscription apply to registration also, Congress should amend the draft law. This wastage of good young life should stop!

Make an End to the War Hangings!

IF ANYONE in Christendom feels that good was accomplished by the hanging of the seven Japanese war lords, we have failed to hear about it. General MacArthur called the executions the most "utterly repugnant" act he had ever been called on as a soldier to perform, and showed his disgust by summarily releasing the 19 Japanese who were still to be tried. Before the trap was sprung in Tokyo, Winston Churchill had exhorted Parliament to press for an end to further war trials and executions. The tone of the American press, in reporting and commenting on the Japanese hangings, has been unmistakably apologetic. What the average American newspaper has said is, in effect, "They deserved to hang—but we wish, for the sake of our consciences, that we weren't hanging them." The war trials were first proposed as a means of establishing a new international law, based on the outlawry of war, in which the policy-making and directing officials of states should be held responsible for the acts of their states. A defensible effort was made to keep the original Nuremberg trials on this level. As time has passed, however, it has become more and more clear that the courts could not command respect because of the equivocal status of some of the judges, and accordingly the legal and moral purpose of the trials has been defeated. In the German trials, for instance, the presence of a Russian judge on the bench precluded testimony to show that aggressions by the nazis had differed only in outcome, not in kind, from Soviet aggressions against Estonia, Latvia, Lithuania and Poland. In Tokyo, a Dutch judge voted hanging sentences for Japanese aggression when Holland was on the eve of one of the most flagrant aggressions in recent history. Nor are American hands clean, as will be pointed out in the next paragraph. This whole dreadful business has, in actuality, sunk to a point where it is indistinguishable from stark vengeance. The world is sick of it. It should be stopped at once.

Appeal for Action Against U. S. Investigators

AS the proceedings against the Japanese hanged in Tokyo neared their miserable climax, the National Council for Prevention of War sent to the judiciary committee of the Senate one of the most horrible documents we have read in years. This charged that many of the convictions for which Germans are now being hanged had been obtained by United States investigators who used such torture, both physical and mental, to extort "confessions," as even the nazi sadists never surpassed. Yet U.S. army prosecutors used this "evidence," knowing how it had been obtained, to ask for convictions, and army judges gave them. The bulk of the N.C.P.W.'s damning document consisted of a speech delivered before the Chester Pike Rotary Club, in Pennsylvania, by Judge E. LeRoy van Roden on December 14, and before other audiences on other dates. Judge van Roden was asked by Secretary Royall to investigate, in company with Judge Gordon Simpson of Texas, the convictions of Germans for war crimes by U.S. army courts in Germany. We cannot try to reproduce here what Judge van Roden says that he and his colleague found out about these convictions. Some of his report is of such a sickening nature that it could not under any circumstances be printed in these pages. But if even one-tenth of the charges made by Judge van Roden are true, it is impossible to avoid the conclusion that a terrible perversion of justice has occurred, to the lasting disgrace of the United States. The

N.C.P.W. petitions the Senate judiciary committee to move to stop the hangings (they are still going on at a rate of about ten a week) and to investigate the investigators who indulged in these atrocities. If Judge van Roden's report is sustained, the council demands that these investigators "be exposed in a public process, preferably in the United States," and that they "be tried for subornation of perjury and abuse of office." Both demands are justified. The honor of the United States, and its right to hold its head high among the nations, are at stake.

Bunche Believes Fighting In Palestine Over

ON HIS RETURN to this country from the Paris session of the United Nations, Dr. Ralph J. Bunche, acting mediator for Palestine, expressed the opinion that serious fighting there is over. We hope it turns out that way, although at the moment of writing there are reports of renewed battles in the Negeb. He did not say so, but we gather that Dr. Bunche's expectation of an early peace rests on a belief that Israel will make some sort of deal with King Abdullah of Transjordan, by which it will bind itself not to attempt the annexation of that state while permitting Abdullah to add the Arab parts of Palestine to his little kingdom. According to this view, the other Arab states, after blowing off a lot of steam over such a "betrayal," would finally accept it, having no prospect of being able to upset it. This may come to pass, for the fighting has served to reveal the frustrating jealousies among the Arab states, and the inner rot (with its consequent weakness) of the only one of them—Egypt—that was in a position to wage a large-scale war. We believe that, as matters now stand, some such peace as Dr. Bunche apparently foresees is the best that can be obtained. Almost anything that will stop the killing is to be preferred to further fighting. The Zionists have won a military decision; the disorganized and feuding Arabs had better accept that as a fact, and start to work out some sort of Near East *modus vivendi* in the light of the actualities. Meanwhile, however, there are the 750,000 Arab refugees to consider. Their flight has solved the problem of immigration for Israel, and the Zionists don't want them to try to go back to their old homes. That leaves the U.N.—which is to say, the rest of the world—with a refugee problem on its hands that for sheer human misery surpasses any in Europe.

De Gaulle Bids High For Church Vote

GENERAL DE GAULLE is now out in the open in his effort to gain the support of the French hierarchy. We reported in our issue of November 10, 1948, that the general had privately assured prominent members of the hierarchy that when he comes to power he will issue a Christian education decree giving public funds to church schools. Now the man who many believe is trying to become the next dictator of France publicly makes his bid for Catholic support. The pro-De Gaulle reporter of Religious News Service, Marcelle Poirier, says in a story released by R.N.S. on December 21 that "state support for church schools was publicly pledged for the first time by Gen. Charles de Gaulle in an address at the closing sessions of the Reunion of the French People (R.F.P.), now the leading group in the Council of the Republic." The general now says nothing about settling the matter by decree, which was the method by which the hierarchy gained access to state funds from the discredited Vichy regime of Pétain and Laval. He says that "private schools must . . . be allowed to survive within the framework of present laws, and we should be able to arrive at this result without having to fight for it." The method is to divert the family allotments structure of social security in France into a thinly disguised subsidy for the church. This is directly contrary to French law, in which separation of church and state has been a cornerstone for over a generation. The general was not understating the case when he acknowledged that this issue threatens to divide the French people. The threat comes from his attempt to purchase support from the Roman Catholic Church by giving it access to the public treasury. We doubt whether his effort will succeed. Catholicism in France commands the support of less than 20 per cent of the people, and the remainder are indifferent or actively anti-clerical.

Ministers Denounce Georgia Klan

IN GEORGIA, where the Ku Klux Klan is staging one of its periodic attempts to recruit members, this disreputable organization is encountering strong opposition. The opposition is coming from exactly the right people—the ministers and members of Protestant churches. After a public initiation of an estimated 300 people into the hooded order, 45 members of the Methodist ministers' association of Atlanta signed resolutions denouncing the Klan as "a cowardly anti-Christian mob" and said, "We are scandalized at the Klan's desecration of the Cross of Christ." Earlier a grand jury investigation was started in Atlanta when Kenneth Brown, pastor of the Underwood Memorial Methodist Church, charged that police had actively participated in a Klan parade. The upshot of this may be the enactment of a city or state law requiring police permits for parades. But much more important than legal action, which could well go much farther and still preserve the right of free assembly, is the challenge laid down by the authorized representatives of Protestant churches to the false pretension of the Klan that its organized bigotry in any way reflects the mind and spirit of the Christian faith. The very existence of the Klan provides an accurate index to the religious illiteracy of the people. An outspoken challenge like that which the Methodist ministers raised should shock the victims of those who seek to exploit prejudice for gain into the belated realization that they are being deceived. Such defiance is in order wherever the Klan raises its hooded head. But what puzzles us is why the Methodist ministers in Atlanta had to stand alone against the recrudescence of intolerance in their community. Where were the Baptists, who in most southern communities are more numerous than members of other denominations? Where were leaders of other denominations? Their silence does them no credit. Since we know that they do not lack courage, and are convinced that large numbers feel about this matter precisely as the

Methodists do, it is a safe guess that they were handicapped by lack of adequate local and state councils of churches through which to speak in unison.

Avoid Pitfalls in Federal Aid

FEDERAL AID to education is badly needed for several reasons, which will come before the 81st Congress for consideration. The increased mobility of our population makes the educational standards of each state of concern to all. During the war nearly 8,000,000 people moved to new locations across state lines, and since the conflict almost as many more have shifted their homes. Since the poorer states have a disproportionately large number of children, it is of interest to other states, in which many of these children will reside in the future, to see that they get a good education. In the beginning, federal aid will benefit the poorer states—which means those in the south—more than it will the others, but in the end all will be helped. This points up one of the pitfalls which federal aid must avoid. Part of the reason why the quality of education offered by southern states is comparatively low lies in racial segregation, which forces them to maintain two school systems. Federal aid can avoid strengthening segregation. For example, if the regional professional schools which the southern governors are trying to set up for Negroes are opened to whites, the quality of education they offer will defeat the segregationists by attracting students of all races. The second pitfall is sectarianism. Federal aid to be constitutional must be withheld from church schools, even if state laws permit the diversion of public funds to sectarian training.

Indonesia: Test of Liberty

SIX YEARS after Queen Wilhelmina explicitly promised freedom to the Netherlands East Indies, a Dutch army of more than 100,000 went into "police action" against the Republic of Indonesia. This catastrophic attempt to restore the imperialist status quo gravely imperils the peace of the world. It makes a mockery of the United Nations, plays directly into the hands of international Communism and threatens to undermine the whole program for European recovery. It strikes a deadly blow at the faith of all Asiatics that self-determination is possible by democratic means. It makes the task of Christian missions very much more difficult throughout the Orient and almost impossible among the 76,000,000 people of the Netherlands East Indies. It constitutes a reversion to the most brutal period of colonial expansion by military conquest.

The United States is deeply involved in this development. The equipment which the Dutch army is using to strike down a democratic government was largely made in America. The $600,000,000 which the Netherlands is reported to have spent on the military actions and naval blockade of the republic during the past two years could not have been spent if we had not contributed largely to Dutch recovery from our funds. The new "police action" would not be possible without the help of European recovery funds, which have been used in the Indies as well as in Europe. American delegates have taken a prominent part in the work of the United Nations good offices committee, which vainly attempted to prevent the war that has now broken out. The "Renville Agreement" of January 1948 which ended earlier warfare in Indonesia was signed on an American destroyer, after having been negotiated by the United Nations committee. Our state department is on record as having opposed the plans of the imperialist wing of the Dutch government at almost every step.

It is therefore highly important that American support of the United Nations in stopping this Indonesian war be prompt, unequivocal and complete. In its defiance of world opinion and its repudiation of its own commitments, the Netherlands government is behaving like a nazi regime, and it should be so treated until it reverses itself. W. F. Hodgson, the Australian delegate to the United Nations, was right when he said that the Dutch are doing in Indonesia "what Hitler did to the Netherlands in 1940." He recalled that "last year representatives of the Netherlands came before the Security Council and said their government would abide by the cease fire resolution. That solemn undertaking has been violated." Since the Netherlands has acted in that way, Mr. Hodgson asked that it be ejected from the United Nations.

We doubt whether ousting the Netherlands from the U.N. should be attempted, or whether it would do any good if it were done. The world organization should include all nations in its membership. Since it has to concern itself with the actions of all, it can discharge its obligation better if its membership is as nearly universal as possible. But that does not mean that the world organization should not resolutely proceed to discipline the Dutch by all means that lie within its power. If the U.N. members, including the United States, live up to their commitments under the Charter, these means can be effective.

A great deal is at stake in this situation. The people of Indonesia are determined to win their independence and they are entitled to it. When they discovered at the end of the war that the Dutch government was attempting to emasculate the promise given them by Queen Wilhelmina when she headed the Netherlands government-in-exile in London, they revolted and formed independent regimes on a number of islands in the archipelago which stretches for 3,000 miles across the Asiatic tropics. These governments coalesced and won varying degrees of recognition from Holland. The center of the independence movement was the Republic of Indonesia, in which half the inhabitants of the islands were included. It is this republic, which has the only armed force capable of resisting, that the army of the Netherlands is now overrunning.

All Asia has its eyes on what is happening in Java and Sumatra. The Indian government has offered refuge to Republic of Indonesia officials. When the United Nations economic committee for Asia met in Australia shortly before the fighting broke out, that sympathy was shown in a more striking way. The Republic of Indonesia had applied for admission to the committee as an associate member. The Dutch opposed. But Pakistan, the Philippines, Burma, China, India, New Zealand and Australia joined Russia in favoring it. Only the United States supported the

Netherlands. Britain, France and Siam abstained from voting. The Dutch walked out, but Russia, for the first time in a United Nations commission, found itself leading a large majority. It is significant that this occurred on a matter affecting Asia, where half of humanity is attempting to work out its destiny in its own way.

Great wealth is involved in the dispute, as well as large numbers of people. The Indies are rich in oil, tin, gold, rubber, sugar, copra, and many other commodities needed by the modern world. Hitherto this wealth has been exploited by Dutch cartels and monopolies. One of the members of a commission which was sent from the Hague to Java in November boasted that Holland still controls 75 per cent of these riches. The situation is therefore not unlike that which prevailed in the American colonies before the Revolution of 1776. The present Dutch government is fighting to retain its monopoly on the trade of the Indies, from which 15 per cent of Netherlands income has been derived. The Indonesians are fighting, among other things, for the right to trade with whom they please. They seek to have the resources of their country benefit their own people. They are trying to throw off economic as well as political bondage.

Strong action can be taken and should be taken without delay. The United States has led by cutting off Marshall plan aid to the Dutch regime in Indonesia. It should follow this up by informing the European committee for the allocation of Marshall plan funds that it will be expected immediately to reconsider its allocation of around $300,000,000 a year to the Netherlands. The Security Council has issued a truce order. It should order troop withdrawal. If this causes the present regime in the Hague to take Holland out of the Western Union, as it threatens, the loss will be temporary. No Dutch government can survive for long without assistance from the outside. The sooner the present government makes way for an administration which respects the international commitments of the country, the better.

The people of the Netherlands are not united behind the imperialists who now speak in their name. Outspoken opposition appeared when the government determined to break off peaceful negotiations about the middle of December. A more revealing proof of this disunity is found in the solemn denunciation by the General Synod of the Netherlands Reformed Church of armed intervention in Indonesia, which it called "catastrophic." The governing body of this conservative denomination is not given to irresponsible utterance. When it realized what the Hague was planning, it addressed to the Netherlands government an appeal not to consider the use of arms. "The essential thing," said the synod, "is that all those who bear responsibility should realize that they must help to create an attitude of independent responsibility, allowing the peoples of Indonesia, including the republic, to achieve of their own free will a genuine collaboration of free peoples with the Netherlands. Fully conscious of the increasing tension and convinced of the danger represented by the present confusion in the republic, the General Synod considers that to seek a solution by force of arms would inevitably lead to very great difficulties in the future."

The General Synod then pointed out how gravely war would affect relations with Christian Indonesians, who constitute five per cent of the population, and with those whom the gospel is yet to reach. "Both for the church and the mission, any armed solution of the present conflict would lead to a separation between ourselves and the Indonesians which would be, humanly speaking, irremediable and catastrophic." In these words, it spoke for the aroused conscience of Christendom, which cries out against the war in Indonesia.

Missions in Communist Asia

THERE is a striking similarity between the major problem that will overshadow the meeting of the Foreign Missions Conference at Buck Hill Falls this week and the problem which at present is causing weary hours of baffled consultation in the White House. President Truman is calling in diplomatic, economic and military advisers to tell him what to do about China. Every source of information, public and private, indicates that the breakup of the nationalist government in Nanking is coming with much greater speed than would have seemed possible as recently as three months ago. A Communist government, or a nominally coalition government under actual Communist control, may hold most of China north of the Yangtze, and large areas south of that river, before the winter ends. What is American policy, when faced by this radically altered situation, to be?

I

But if President Truman and his advisers are finding it hard to formulate a policy that will preserve American influence in eastern Asia, the mission board secretaries are up against an equally difficult and, in terms of long-range consequences, perhaps even more determinative decision. China is the paramount Christian mission field today. What happens to the Christian enterprise there has swift repercussions throughout Asia, and will later be felt by the missions in Africa and Oceania. If communism sweeps across China, what will happen to the missionary effort, so largely established and staffed by churches in countries which Communist dogma teaches are inherently hostile? Since the prospect of a Communist east Asia must now be faced as something that may come to pass very quickly, what must Christian missions do to adjust to this radically altered situation?

When a revolutionary movement gains the momentum which the Communist advance has gained in China since the fall of Mukden, it is hard to stop. The time will presently come, it is quite possible, when the fed-up masses that are now acquiescing in Communist victory—or actively helping it along—will be equally fed up with Communist failures to insure good government and equitable land distribution. But that is years ahead. Today the Communists are sweeping south because the Chinese masses no longer feel that they have any interest in fighting and dying for Chiang Kai-shek's tottering regime.

It is conceivable that this Communist wave may roll all the way to Canton. If it does it will not stop there. It will roll on over Indo-China, where the French are making a bad job of trying to suppress an indigenous revolt. It is

likely to swamp Siam and Burma. To keep it from rolling over Malaya will take even more drastic measures than have so far been employed. And the Dutch are doing their best to insure that it will take over the revolutionary torch in Indonesia. Only in India is it likely to be halted, and there only if Nehru can persuade the present mildly liberal government to institute sweeping social reforms before the Communist excitement begins to shake the Indian masses.

Can Christian missions continue in an eastern Asia across which the Communist tide is rolling? The United States government evidently doubts it. It has called on all American missionaries to get out of China. It does not think their lives are safe, and it does not want to be taxed with responsibility for having failed to protect them. The missionaries, however, are showing great courage. Many of them are refusing to leave. It now looks as though there will not be much missionary evacuation except of the very old, the sick and children. Most missionaries who are physically in shape to endure the privations and dangers that may be ahead are sending word home that they intend to stick where they are. The mission boards are wisely leaving these decisions to the men and women on the field.

II

But the problem which the Communist sweep across China hurls in the face of Christian missions is much more than the question whether Christian missionaries stay or leave or whether mission institutions—high schools, colleges, professional schools, hospitals, dispensaries, agricultural experiment stations and all the rest—carry on with their activities. It is possible that the Communists may do nothing to endanger the lives or seriously to interfere with the work of the missionaries. They may show no objection to the continued residence in Communist-controlled territory of Americans, Britons or citizens of other nations which the Cominform regards as enemy states. A letter just received from a professor in the University of Nanking, for example, says that when the Red army captured the capital of Shantung province the new Communist commissioner of education (a Harvard Ph.D.) did not interfere in any way with the missionary Cheloo University, except to order elimination from the curriculum of a course in Kuomintang ideology.

This same policy of restraint toward missionary nationals from capitalist countries and of neutrality toward religious activity might prevail everywhere the Communists take over in Asia. But the situation in which the mission enterprise tries to work would nevertheless be fundamentally altered, and the missionary problem of Asia would be a completely new problem. It would be the problem of living and working in the midst of a vast ferment where the drive to provide land for the landless, to put an end to the extortions of money-lenders and bankers, to pull down the mighty from their seats, and to eliminate every aspect of colonialism and the rule of Asiatics by "white imperialists" would be the omnipresent reality. As the area of Communist influence expands in Asia, Christian missions there will be up against the necessity of adjusting to a totally new conception of the desirable society and of the meaning of life. Can they meet that test?

This was the truth Robert Root was trying to drive home in his article, "If China Goes Communist," which appeared in our October 27 issue. We hope that all the participants in the Foreign Missions Conference annual meeting read that article again before they departed for Buck Hill Falls. In that article Mr. Root, after making plain the unlikelihood that the missionary enterprise *as at present housed and conducted* can continue under a Communist regime, spoke of the possibilities for "a simple, pioneering type of mission effort." This would be, he said, "a labor of tents and poor food and maybe overalls." It might be such a work of *ad hoc* helpfulness as the Friends Ambulance Unit has been carrying on in Communist areas. "The primitive 'rough-it' work of the first century disciples comes to mind," Mr. Root added.

The probabilities are that, as the Communists move in, they will expropriate large numbers of the extensive properties held by mission boards for what they will claim are public requirements. If that happens, Mr. Root's suggestion will be even more important than when he first made it. But if that does not happen, if the institutions are untouched and the big missionary dwellings (big when compared with surrounding Chinese houses) are left to their foreign occupants, that still leaves unanswered the question whether there are Christian missionaries available who can work in a society bubbling and boiling with the ideas of a Communist revolution and still retain the confidence of the people who are under the spell of the new ideas. It may be mentally and spiritually, more than physically, that Mr. Root's "tents and overalls" will be required.

III

Christian missions have had most of the environmental factors in China in their favor since the turn of this century. Following the collapse of the Manchus, the Chinese embarked on a pursuit of democratic government, which was assumed to be government after the Western model. The missionaries were welcomed for what they could teach of Western thought and Western political methods as much as for their mediation of what was too often regarded as Western religion. The revolution of 1911 was a triumph for westernization, and the Christian motivation was stressed by endless reiteration of the number of revolutionary leaders supplied by mission schools. It is not many years since the large number of mission-educated men in government posts under Chiang Kai-shek induced some missionary speakers, unwisely, to refer to that government as "the most Christian in the world."

Well, that situation is now vanishing in China and east Asia. In a few more months it may have totally vanished. It is conceivable that for the next few decades the greatest handicap from which the Christian enterprise will suffer all over Asia will be the American or Western ties of the missionary. And just as that very wise man—and missionary—Ambassador J. Leighton Stuart told the Federal Council that "no Asiatic government can hereafter hope to neutralize the Communist menace unless it is able to concern itself with the welfare of the common people as has never been done in the past," so no Western missionary enterprise can hope to gain influence in areas where Communist ideas are spreading like wildfire unless it shows a passion for the welfare of the common people such as has never been shown in the past.

The End of Western Supremacy

By Josef L. Hromadka*

THE CHURCH OF CHRIST is a communion of "strangers and pilgrims" in this world. At this very moment we are joining the invisible, inconspicuous company which, since the days of man's expulsion from the garden of Eden, has been wandering through the valley of the shadow of death, nowhere at home, with no earthly treasures, always looking forward to the city of the living God, the heavenly Jerusalem.

The church of Christ is, and carries on her mission, precisely where her Lord is present: in the deepest depth of human corruption and helplessness. She has no illusions about man, humanity or the world. She is a fellowship of justified and reconciled sinners living under the guidance and enlightenment of the Holy Spirit—constantly wrestling with the powers of sin, corruption and evil, constantly under temptation and assault from outside, under the peril of weakness and cowardice from inside, and yet never yielding or looking back, never without the assurance of forgiveness and redemption, always courageously marching under the banner of her Lord. She is not at home in any historical situation; she is not paralyzed by any historical catastrophe.

No Curtain Can Divide

This is the basis on which our Assembly stands, dealing with the big issues of the present crisis. Let us free ourselves from any entanglement in the fears, prejudices, hatreds, interests, panic of our times and nations, and form a company of believers who unreservedly trust and obey the Lord of lords and King of kings, and whose only real loyalty is to the Head of the church, his word of promise and commandment. We are "wretched, and miserable, and poor, and blind, and naked," possessing nothing except empty hands and corrupted hearts, and yet soldiers of this army, clad with the garments of our Lord's holiness.

It is only from this vantage point that we may see clearly our situation, understand adequately its meaning and act accordingly. No kind of curtain, be it gold or silk or iron, must separate us one from another; all national and class obsessions must be removed, all earthly interests, all treasures and culture and civilization must disappear, until we see nothing "save Jesus alone." Let us ardently pray, at this very moment, that, standing at the foot of the cross and close to the empty tomb of the Risen, we see, by faith, the reality as precisely as possible.

What do we see? Certainly what the Church of Israel and the Church of the New Covenant have always seen, and wrestled against: "Not flesh and blood, but principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places." International tensions, political confusion and social unrest may have, and certainly have, their immediate historical and sociological causes, but they never can be adequately understood and interpreted without the presence of the "powers and rulers of darkness," without "spiritual wickedness in high places." And these are present everywhere, in the north and in the south, in the western and the eastern hemispheres. However, let us speak more concretely, and point to some tangible and sober issues that prompt anxiety and unrest in the minds of all of us.

No Longer World Masters

What we are witnessing is—speaking in secular and political terms—the end of Western supremacy within the realm of the international order. It is in itself something new in the history of our civilization. The repercussions of this appalling upheaval are noticeable everywhere: in politics as well as in trade and business, in literature as well as in spiritual and moral life. I am not speaking about the fall or decline of the West. What I have in mind is simply the fact that the Western nations have ceased to be the exclusive masters and architects of the world. The era of the Western man is approaching its end under a terrific storm which is sweeping through all humanity.

For several decades many a deep and responsible observer has been pointing to the portentous omens of the coming crisis. At the peak of the political and economic prevalence of the West, many indications of moral, spiritual and political decay had been observed: a malady of spirit, a growing lack of self-commitment and self-dedication, a mood of skeptical indifference and pessimistic frustration, an absence of strong faith and convictions. All that could hardly be counterbalanced by the increase of wealth, comfort, prosperity and technical achievements. Somewhere deep under the ground one could hear a resounding echo of the millions of unprivileged, the underdogs of society, marching, and claiming a full share in the material and cultural goods of modern society. The many forebodings and apprehensions about the days to come, expressed by some prophetic and spiritually sensitive minds, were either ignored or minimized.

The First 'Lost Peace'

The prosperity and the relative political and international security under the flags of the Western nations had made the leaders and the rank-and-file citizens of the West either self-complacent or reliant increasingly on material power, either economic or military, rather than on moral and spiritual resources. The last ascendancy of Western prestige came after World War I, when the Western democracies appeared to be, for a moment, the unchallenged, unrivaled masters of the world's politics, and when what we call liberal democracy seemed to have become the universal pattern of social and political organization.

Alas, this ascendancy was rapidly followed by a terrific breakdown and failure. The Western nations, victors in the war, lost, in a depressing and lamentable way, the peace. The grave and perilous nature of this calamity was for some years camouflaged by the prestige of the victory of

*Text of address given August 24, 1948, at the Amsterdam Assembly of the World Council of Churches.

1918. Nevertheless, the situation was growing worse and worse. The Western intelligentsia had succumbed to a mood of defeatism and skepticism, the Western statesmen and politicians were either crippled by the old diplomatic routine and the status quo way of thinking, or paralyzed by the horror and fear of the great social revolutionary process which had started in Russia in 1917 and which was irresistibly breaking through the walls of the liberal, bourgeois Western society.

Situation More Serious Now

By 1930, it became obvious that the West was incapable of performing the enormous task of reorganizing the world and establishing a relatively stable international peace, let alone saving and reinvigorating the precious heritage of Western civilization. The failure of the German intelligentsia, and also of German church members, to understand the signs of the times and to offer a constructive scheme for incorporating Germany into the European family of nations, had only made the situation more dangerous, and, in the end, catastrophic. The convulsive efforts of the European bourgeoisie to turn the clock of historical development back by organizing, or at least conniving at, the fascistic social and political remedies, brought Europe and her civilization to the edge of an abyss, if not to the abyss itself.

At this moment, three years after World War II, the situation is, in many ways, more serious than it was ten years ago. Western man has not yet recovered, and is losing more and more the last remnants of his world leadership. Even the enormous wealth, the military and atomic power of the American nation must not deceive us. I am not saying that the West is irrevocably and incurably condemned to a final collapse or decay. What I have in mind is Western man's apparent fear, frustration and helplessness in dealing with the great issues of our times.

Western Failure to Understand

The anxiety about the advancing social transformation under the leadership of the Soviet Union is depriving the average Western citizen of a real grasp of the situation, of an adequate understanding of what is actually going on. What he has taken for granted is slipping out of his hands; and that makes him confused, restless, scared, nervous—or disillusioned and apathetic. He has not much to offer along the lines of moral, philosophical or spiritual leadership. His political decisions are not free of uncertainty. He is losing the trust and confidence of the former colonial nations which—rightly or wrongly—are looking to Soviet Communism and the Soviet brand of democracy as being a more reliable and trustworthy guide through the labyrinth of this world. To make the situation worse, the official Western policy is inclined to rely on those elements and groups within what we call the "Eastern orbit" which are politically dead or moribund and which lack any capacity to be creative architects of the future.

It is not my contention that the Western nations have lost all chance of saving and remolding the great heritage of European civilization—e.g., the subordination of man and society to the God-Creator and Savior; the subordination of human instincts and passions to the clarity of intellect and to the majesty of an awakened conscience; the norm of justice being superior to power; the commandment of love being the transforming force of justice and social life; the freedom of a responsible personality as against the claims of any human authority to rule the human soul. The enormous challenge of the present historical situation has found the Western nations either morally and politically exhausted, or weakened or misguided as to a right understanding both of the state of affairs and of the adequate remedies.

There are groups and movements within the West that are aware of the existing perils and maladies. They have yet, however, to break through the wall erected by the status quo elements, conservative diehards and disillusioned liberals, and thus to liberate and rejuvenate the very substance of the Western heritage. Much of the Western weakness is due to a social or class greediness not always admitted, but also to an almost metaphysical horror before the new approaching world, and to the enervating decay of sexual and family morals.

(To be concluded next week.)

VERSE

Clues

THE WONDERS of the earth, the stars, the sea—
They are of God's full glory merely hints:
The lily and the rose, the leaf, the tree—
These are no more than his faint fingerprints.

MARY S. SMITH.

Fruition

HE toiled and strove and daily dreamt of fame;
But time, the callous, soon forgot his name.
Yet his true self, though unidentified,
Shone in his work and gathered world acclaim.

STANTON A. COBLENTZ.

Too Clever Psychiatrist

PLUNGED into darkness ignorant of day
Lazarus sleeps, nor can you rouse him up.
The hungering multitudes would turn away
From you, who cannot fill an empty cup.
There is a word so tender it could wake
The dead; it is a word you do not know,
Spoken in passionate pity for the sake
Of all mankind, and spoken long ago.
You weave a frail enchantment which the stress
Of swift and bitter living rends apart:
It leveled mountains in its haste to bless
The merciful, the meek and pure of heart.

It could restore your sight, and make you kind,
Since it had special radiance for the blind.

ROSALIE BOYLE.

Must Theologians and Educators Fight?

By Roger L. Shinn

IT IS no secret that prevailing tendencies in religious education and in theology are raising difficulties in the minds of Christians who are alert to both. Specialists have been writing of these problems for years; now the problems are reaching into the parish and causing perplexity to many a church school teacher and pastor. Questions arise as to how the faith of the church, as we hear it proclaimed by prophetic Christian leaders and sense its significance for our time, relates to the goals and methods of an intelligent educational program.

The current tension results from two contrary but quite understandable tendencies. The mission of religious education leads it to stress the likeness of Christianity with religious experience in general, and to search for bridges between the church and the best in the non-Christian climate of opinion. For such efforts there are obvious grounds in educational practice and ample precedent in the tradition of the church and the Bible.

At the same time, theology has been rediscovering the unique elements of Christianity and proclaiming a divine revelation which is quite different from common religious experience. Particularly in Europe heroic Christians have found in biblical faith an assurance and strength which enabled them to oppose the secular world. Their theological spokesmen have become increasingly influential as the mood of crisis has spread over the world. Here too both the practical situation and elements in the living Christian tradition have supported the newer tendencies.

Thinking by Caricature

Like most disagreements, this one has led partisans to caricature their opponents. Religious education, a current indictment runs, has lost interest in Christian guidance and nurture. Instead, it encourages simply growth and development, and assumes that these will come automatically if teachers just don't get in the way of naturally healthy-minded children. It lacks any powerful motivating force. Its eagerness to compromise with secularism makes it wishy-washy, in a day when we desperately need a "Thus saith the Lord."

Again, it is said, religious education labors under the 19th century illusion that education will accomplish everything. Anybody can see the fallacy of that. Has not scientific education brought us to the point of disaster? Cultural education has been almost as futile. Gibbon said that no future barbarians would overrun civilization because to do so they (he used the Russians as an example) would need to learn the techniques of civilization and would thereby pick up the arts of peace also. Well, the Japanese learned from us, and we have seen the result. More is needed than just education.

So the argument runs. And it is hard to answer—if it applies.

A counter-indictment of theology is equally popular. Theology, it says, talks endlessly of the Word of God and has no place for human effort. Man can do nothing except wait for God's action. Yet for some reason—perhaps because theologians love paradoxes—we are advised to bring our children up in the church and teach them scripture and sound doctrine.

What is more, we are told, this tendency in theology is anti-scientific. It may not reject scientific knowledge with the fundamentalists, but it is as stubborn as they in considering such knowledge useless. It derides well tested educational procedures and psychologically sound methods. It proclaims a dogmatic authoritarianism and employs "indoctrination"—horrid word!—instead of democratic procedures. It criticizes education but offers no alternative. Would it go back to medieval methods of instruction, or abandon education for dogmatic preaching?

So the second argument runs. It too is hard to answer—if it applies.

Ground for Cooperation

Actually, it is doubtful if either argument comes close to fitting the case. There may be extremists who give point to both caricatures. But responsible religious education is not unaware of the deep human problems to which the theologian points; and theology does not propose salvation via memorizing catechisms, or shun democratically achieved wisdom for the sake of any authority—save that of God, who, it makes clear, is not to be confused with preachers and theologians.

Despite their various difficulties and misunderstandings, it seems to me, theologians and educators can agree upon one point, and that a crucial one: they view the process of education in very similar ways. If this is true, it should remove many sources of confusion and make possible real cooperation, while remaining differences are settled more gradually. As evidence for my contention I cite a significant agreement in an unlikely place: between John Dewey, symbol of American secularism and source of much educational theory, and the Continental theologians, even the more radical ones.

That Word 'Existential'

The point hinges on the single word "existential." That word may seem to offer a flimsy hope of agreement, since few words have ever rallied so many different groups of thinkers. But there is real significance for education in the fact that Dewey and our religious educators, on the one hand, and our most prominent Christian theologians, on the other, are thoroughly existential in their outlook. (That Karl Barth has formally abandoned existential philosophy is irrelevant; the outlook remains.)

Dewey's *Logic* has two chapters on "the existential matrix of inquiry." Here his point is that thinking and learning are not a matter of absorbing facts and ideas or of conforming our minds to an abstract logical structure, but of an active response to the situation in which the personality confronts life. When something concerns us, when our life and well-being are involved, we learn.

We need not dwell on the great differences between the analysis of the existential situation in Dewey and in contemporary theology. Even here Dewey's stress on (1) "biological" and (2) "cultural" aspects of the "existential matrix" is not entirely unrelated to the Christian idea that man's religious learning is that of (1) a finite creature and (2) a personality in a social-historical community. But the main point is that, so far as the educational problem is concerned, there is enough agreement for real cooperation.

They Meet in Practice

The agreement becomes more striking when we look at certain of its details. When Dewey objects to the tendency of philosophy to separate mind from body, theory from practice, thought from action, cultural from manual education, he sounds like a theologian defending Hebrew concepts against the Greeks. When he protests against the isolation of education from life, he has all Christians with him. When he insists that there are no bare facts apart from meanings and interpretations, he talks the language of our New Testament scholars.

We must go beyond secular educational practice to find the significance of these ideas for Christianity. But Luther and Calvin, who said that man cannot know God as he is in himself but only as he discloses himself to our human situation, would have understood much of what our educators are getting at. Theology says emphatically that there is no use shouting answers to unreal questions, that there is no response to truth unless there is an interest in a truth which concerns us, that men learn in historical situations and social relations. So when theologians say that revelation is not a disclosure of propositions about God, but a "divine-human encounter" to which man responds with living faith, they speak of matters beyond the ken of secularism; but Christian educators who use secular educational techniques should understand.

Some Remaining Problems

Most Christians can agree on certain basic educational principles. We know that although authoritarian education may be effective, as Roman Catholicism and pagan political gospels realize, it does not produce the Christian life. Faith, hope and love are not indoctrinated; they are evoked. The authority of truth is not the authority of parents or preachers. Though *vox populi* is not identical with *vox Dei,* though majorities as well as popes may err, democratic educational practices are in accord with Christian respect for personality.

But we know also that we testify to a faith that we have found, or that has found us—a faith which should make a difference throughout all of life. Thus it will be as impossible as it is undesirable to seclude the children of a community of faith from the faith to which the community witnesses.

It should be clear that I am not trying to reconcile secular philosophy with Christianity. I hope however that I have shown a possibility for agreement in practice between even secular educational philosophy and current Continental theology. The majority of us, who stand somewhere between these extremes, should be able to find enough of a common view on the nature and methods of education to allow us to cooperate in spreading the Christian gospel and look together for light on some further knotty difficulties.

Finding a Common View

Let us glance at three examples. There may seem to be an irreconcilable difference between the educator's tendency to think in terms of a normal development of the child to an integrated maturity and the theologian's desire for a radical transformation of sinful human nature. But the theologian also knows of a God-given "essential human nature," so that when he calls men to be true to God he is calling them to be true to their own genuine selves. And the Christian educator knows that the integrated personality does not live in harmonious integration with his social-historical environment, especially in an age like ours. Here Christians can at least understand each other, if they do not entirely agree.

Again, there is a different understanding of the existential situation which offers a point of contact. Secular educators see the situation in terms of biological and social problems. Theology sees it primarily in terms of ultimate concerns, of man's relation to a transcendent God and a divine judgment. Christian educators will certainly want to include the concerns of faith; and they can perhaps remind theologians that the great Christian thinkers have interpreted faith in terms of day-to-day responsibilities as well as of dramatic crisis. The Christian educator should even look sympathetically on the most frequent criticism made of radical theological tendencies today—that men are interpreting their faith too exclusively in terms of a historical situation of crisis and suffering; for the educator knows the importance of the specific situation for all our understanding.

A third issue concerns the malleability of human nature. Educators emphasize the varied traits and potentialities of personality as it responds to cultural conditioning. Dewey, for example, prefers to talk about "habits" rather than "human nature." He goes so far as to say that the romantic love of today "is as definitely a sign of specific historic conditions" as are internal-combustion engines. But we can still understand when we read in an ancient document: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20). Jacob knew something about what the book of Proverbs calls "the way of a man with a maid."

Full Accord Not Necessary

Theologians have sometimes made the opposite error in assuming that different personalities require an identical pattern of salvation. Certainly the old dictum that "you can't change human nature" has been the excuse for too much inaction. Theologians and educators can enlighten each other here. But the point is that they do not have to come to complete agreement in order to get on with their work.

Many other problems might be mentioned. There is the matter of divine grace and human responsibility; but surely it is to be answered in terms of truth to human experience—including the experience of men like Paul, Augustine, Luther and Wesley, and the experience of us

lesser men. This and the other problems need not stand in the way of activity.

In a chapter called "Christian Education and Modern Thought" in his *Christian Hope for World Society,* John T. McNeill has shown the positive contribution to modern education of churchmen who pioneered in education of masses, developed humane educational practices and worked out methods of "learning by doing." It will be a pity if intimate cooperation between Christian thought and educational practice cannot continue and expand.

Surely it is possible for the church to use modern educational techniques without taking the entire philosophy which sometimes comes with them. Theologians and religious educators need not fight. Working together on their differences, they can agree upon an education that is Christian. They can share the aim of bringing the gospel to human life, and they should. Man's need is great and it includes all that theology and education can give it.

In Defense of Capitalism

By Norman S. Ream

CAPITALISM is on the defensive, and church leaders are among its most severe critics—witness the indictment framed against it by the First Assembly of the World Council of Churches last summer. Does capitalism nevertheless have a case? Can anything be said for the economic system under which we in America live? What reply can be made to the World Council's charges?

John C. Bennett, in the December 15 issue of The Christian Century, attempts to explain and defend the report of Section III of the Amsterdam Assembly, "The Church and the Disorder of Society." After reading his article twice, I am not quite sure that Dr. Bennett understands what it is he is attempting to explain. For instance, who wrote the report is of little consequence; yet Dr. Bennett places a good deal of emphasis on this matter. The important point however is whether or not the report represents the truth about capitalism and whether it offers any constructive alternative. My opinion that it fails is based on an examination of the charges it makes.

Meeting Human Needs

The report indicts capitalism on four counts. Let us examine them. "Capitalism," says the report, "tends to subordinate what should be the primary task of any economy—the meeting of human needs—to the economic advantages of those who have most power over its institutions." And Dr. Bennett, the chairman of the committee, points out that this and the other charges "are not unfair to the American situation."

But it may well be argued that precisely the opposite is true. Capitalism is primarily an attempt to meet human needs. The capitalist is always concerned with producing for demand, and demand grows out of need. If he does not meet needs his business soon folds up. Consider the fact that, with one-sixteenth of the world's population, the United States produces almost one-third of the world's goods. This production is certainly meeting human needs. If the United States were to halt production for even forty-eight hours, the world would realize it at once.

What then did the authors of the report mean when they said that capitalism "tends to subordinate the meeting of human needs"? That there are some men in the system who always think first of their own economic advantage? But this is an old bugaboo. There are evil men in every economic system and in every organization, including the church. If those men lived under any other system they would still be primarily interested in their own economic advantage. It is not capitalism that produces such men; rather, it is such men who injure the reputation of capitalism. The fact remains that capitalism has done more to meet human need than any other economic system the world has ever known.

Inequalities We Have Always With Us

The second count in the Amsterdam indictment is that capitalism "tends to produce serious inequalities." Assuming that capitalism has not done much to reduce inequalities among men, certainly it is not true that capitalism is the cause of these inequalities. Inequalities have always existed. Jesus himself said, "The poor ye have always with you." There have been and are serious inequalities in every society, including socialist and communist societies. There are inequalities under capitalism. But there is no denying that capitalism has done much to lift the standard of living of the masses and to raise them above the extremes of poverty that exist all over Europe and Asia. Without capitalism inequalities would be much more severe than they are with it.

It should be recognized that there will always be inequalities of some kind, because there will always be basic differences in native talents and abilities. Dr. Bennett will have to place the blame for them not on capitalism but on God. It is indeed to be feared that too much has already been said about this matter of equality. It is a dangerous doctrine. Too many people think that it confers upon them equal rights to other people's property.

'Fraternity' Is the Word

In his book *Ideas Have Consequences,* Richard M. Weaver suggests that "fraternity" is a much better word than "equality." It is not necessary for us all to be equal before we can be brothers. Equality is divisive, but fraternity is unifying. As Weaver says, " 'equality' is found most often in the mouth of those engaged in artful self-promotion." De Tocqueville pointed out that "comfort becomes a goal when distinctions of rank are abolished and privileges destroyed." Equality is not synonymous with the Kingdom of God, and capitalism is not primarily charged

with achieving equality, though it comes closer to providing equality of opportunity than any other system known.

There can no gainsaying that materialism and secularism are terrible evils of our age. Here again, according to Amsterdam, capitalism must take the rap. The third charge of the report is that capitalism "has developed a practical form of materialism in Western nations in spite of their Christian background, for it has placed the greatest emphasis upon success in making money." It is doubtful that we of the Western nations are more materialistic than other peoples. There is such a thing as a "materialism of misery," which relentlessly grips people on the verge of starvation. But admitting that we may be materialistic, the fault does not lie with capitalism nearly so much as it lies with an omnipotent government which has undertaken to assure the citizens that all these luxuries and "things" are their rightful heritage and which promises them that in return for their votes it will see to it that they get them.

'Things' Are Not Evil

The churches cannot indict capitalism on this count when the church itself has insisted that there is nothing evil about "things"; the evil is in their improper use. Obviously then the blame should be placed on the church for failing to teach people how to assess values. The church has failed to produce good stewards, and now it seeks to pass the buck to the producer of the things over which the stewardship is to be exercised.

The report's fourth charge is that capitalism keeps the people "subject to a kind of fate which has taken the form of such social catastrophes as mass unemployment." This seems like a stab in the back. There was no unemployment in nazi Germany, but that did not mean that National Socialism was the perfect system. There is said to be no unemployment in Russia, but who would deliberately choose to live under the Russian system? There is no proof that unemployment will not occasionally develop under any economic system or form of government. And there is no reason to believe that capitalism will not one day learn to steer clear of this "social catastrophe."

Capitalism Has a Right to Challenge

It seems strange to me that capitalism must always be on the defensive. Why should an economic system that has raised living standards all over the world, made it possible for the United States to outproduce all other nations, pioneered in scientific research, and is now feeding and clothing millions outside its boundaries, be condemned as if nothing good were to be said in its behalf?

Capitalism has a right to stand on its own feet, admitting its evils but saying to all the world, "Show us something better! Show us some other system you have tried and not found wanting!" Perhaps Amsterdam was justified in chastising capitalism for its weaknesses, but could there not also have been a word of praise for its strengths? Simple justice can do no less.

William Shakespeare's Ghost

EDITOR THE CHRISTIAN CENTURY:

SIR: In your wide reading of the world's great poetry, did you ever come across this immortal gem:

> I dreamed that William Shakespeare's ghost
> Sat for a civil service post.
> The English paper for that year
> Was on the subject of "King Lear."
> William answered rather badly—
> You see he hadn't read his Bradley.

It makes, I think, a very engaging picture to hang on the walls of imagination. There is poor William squirming at his desk, biting his pen and scratching his head, baffled by the demand that he explain "King Lear"—all because he hadn't read Bradley's indispensable *Commentaries on Shakespeare*. How could a poor amateur like William be expected to know anything about Lear? What could he make of the towering superstructure erected on the foundation of his plays? What could he make of Hamlet, for instance, to whom some of the learned now ascribe such psychic ailments as Oedipus complex, ambivalence, overcompensation, inferiority complex and agitated depression? He would certainly flunk "Hamlet."

All this floated up to the surface of my mind from some depth where it had been lurking when I was recently struggling with a book of "dialectical theology"—at least that is what a scholarly friend of mine told me it was. Not being an initiate in such matters, I wouldn't know. But I couldn't keep back the thought, "I wonder what Jesus would make of all this." I am sure that question is too irreverent for a pious, orthodox journal like yours, but I couldn't keep it back. How would the Jesus we meet in the Gospels fare in an examination of some books of theology? I fear he would be lucky to get a C-plus.

Perhaps—to continue the irreverence—he would feel as Mr. Arthur Balfour said he did: "I am more or less happy when being praised, not very uncomfortable when being abused, but I have moments of uneasiness when being explained." Such "moments of uneasiness" come to any great leader or creator. Browning was dumfounded by many of the findings of the Browning societies. A few years ago a theologian wrote a book to show that John Wesley was really a Calvinist. I would like to have seen John reading that one!

Of course, this kind of elucidation doesn't make much difference so far as Shakespeare or Browning is concerned. But it does make me wonder whether writing in the field of the Christian religion could not stay a little bit closer to what Jesus might understand. A musical friend of mine was talking not long ago about those pieces called "Variations on a Theme by Haydn" or "Bach" or "Schumann," and said that the variations are so many and so varied that the hearer wonders what the original theme was. Jesus has suffered so many variations at the hands of theologians that it is sometimes hard to imagine what the original words were.

Yours,
SIMEON STYLITES.

JANUARY SURVEY OF BOOKS

The Peril of Protestantism

CAN PROTESTANTISM WIN AMERICA? *By Charles Clayton Morrison. Harper & Brothers, $2.50.*

DR. MORRISON describes his latest book as "a tract for the times." It is precisely that. It is pointed directly at the heart of a church situation as grave as that which prompted the Tractarian Movement just a century ago. But in the measure that it deals with the sickness not of a single communion but of all Protestantism in the nation which, for good or ill, must carry disproportionate responsibility for world Protestantism in the years ahead, it merits an attention and an influence vastly greater than the Oxford tracts.

The specifications of Dr. Morrison's analysis will be familiar to many readers of The Christian Century, where much of the material appeared in first draft in a series of articles under the same title. But it is to be hoped no one will think that this earlier reading excuses him from careful study of the book. Not only has much new important material been added. The argument is an organic unity—this is a single "tract"—and can be appreciated at its full weight only in its entirety.

The main contention may be briefly summarized: Protestantism, formerly the ascendant faith of the American people and the dominant force in American culture, is no longer so. It confronts two mighty competitors—a Roman Catholicism, expanding rapidly, disavowing its previous acquiescence in minority status, reaching out for control over every area of American life, and a secularism which already dominates five powerful factors in national culture—public education, science, commercialized entertainment, organized labor and the state. "Protestantism, when seen in relation to the vast and dynamic magnitudes of secular interest and to the regimented power system of the Roman Catholic Church, looks to the outsider like a survival of an era that is past." It is so regarded by politicians, educators, labor leaders, journalists, and the financial tycoons who control the agencies of mass entertainment. Its symbol is Trinity Church in New York dwarfed by the towering architectural immensities of Broadway and Wall Street.

The weakness of contemporary American Protestantism does not lie, in Dr. Morrison's view, in dearth of resources, human, financial or spiritual. It lies in the fact that Protestant structure and strategy are vestigial carry-overs from an era of individualism which is no more. "The American mind is now predominantly collectivist in its structure. Protestantism, on the other hand, is sectarianized, localized and individualized." The key both to its present impotence and ineffectiveness and to the recovery of relevance and power is found in denominationalism. "The only alternative to a sectarianized Protestantism is an ecumenical Protestantism." To an advocacy and exposition of ecumenical Protestantism the concluding chapters are devoted.

The writer has never been happier in brilliant characterizations which cry for underscoring and quotation, or more skillful in rapierlike denuding of pretenses and dismissal of rationalizations.

The picture is drawn in sharp outline and with broad strokes. That many qualifications might be urged, the author is well aware. Let no reader or reviewer fasten on minor omissions or distortions as means of escape from the overpowering impact of the main argument. In the large, this is a *true* picture of Protestantism in the current American scene. It is self-portraiture to which the only adequate response is penitence and radical amendment.

When the author passes from diagnosis to prescription, he is less convincing. His formula for the reclamation of public education for religion, perhaps inspired in part by the recent admirable British example, appears too far from the realities of the American situation to be realizable within any foreseeable future. His proposal of the "Lordship of Christ" as an adequate principle of integration for the varieties of Protestantism fails to recognize that Christology may be as divisive as the Bible or sacraments or church order, and more ominous in its divisiveness just because it concerns the central reality of faith. His private picture of what organic ecumenical Protestantism might in fact look like—self-determining local churches voluntarily joining organically into non-denominational regional or synodical or diocesan units which, in turn, might federate into a new National Council ("a federation of autonomous geographical units of an undenominational Protestantism which, within these units, would be organically united")—not only defies the well known fact that parochialism, individualism and sectarianism are most intransigent at the local rather than the national level; it conjures up the possibility of a church regionalism more disquieting than our present national denominationalism. Such misgivings regarding Dr. Morrison's positive prescriptions can be no more than hinted within the space of a review. And again—this is the main point—they should not be allowed to divert attention from the devastating truth of his diagnosis, or used to evade its claim upon attention and action.

What chance is there that adequate attention and action will be forthcoming?

Most of the time, Dr. Morrison, like the rest of us, writes with the clergy mainly in view. But, occasionally, he focuses his appeal directly upon the laity. He does not specifically take account of the upsurge of lay interest, conviction and responsibility which has been evident in most communions since the war and is certainly one of the most heartening features of present-day American Protestantism. Inevitably, this has been largely denominational rather than ecumenical in expression. But Dr. Morrison is right in believing that laymen generally are unaware of the weakness and wastage of divided Protestantism and that most of them would respond with righteous disdain and impatience if they really understood the alleged grounds for division. Radical reform will certainly not spring from the laity alone, and many enlightened clergy stand ready to join them. It is doubtful if it will be brought to pass without insurgent insistence by laymen. This in itself would represent recovery of an essential Protestant principle.

Laymen deserve to know and ponder the basic facts which this book so commandingly sets forth—the real position of American Protestantism vis-à-vis the national culture and the rival movements of Romanism and secularism, the historic sources of sectarianism and their contemporary irrelevance, the facts of Protestant overlapping, competition and extravagance, the realistic possibilities and the clamant urgency of Protestant unity. One does not ordinarily recommend a "tract for the times" as suitable Lenten reading. But one can hardly conceive a Lenten project pregnant with larger fruitage for Christ's church than the adoption of this book as a text for study groups, midweek forums and private meditation in thousands of congregations in the coming weeks. The first result might well be—penance, a most appropriate outcome, for the failings here exposed are basically sin. Penance might lead to determination on action in true lay spirit. The end result might be the initiation of concrete measures

in many places and on every level to make American Protestantism more nearly a fit instrument for Christ's purposes in this nation at this critical time. For the hour is late; it is close to midnight. HENRY P. VAN DUSEN.

A Comprehensive Study of S. K.

KIERKEGAARD'S PHILOSOPHY OF RELIGION. *By Reidar Thomte. Princeton University Press, $3.50.*

AT LAST we have a book that provides a competent and comprehensive exposition of the thought of Soren Kierkegaard. Of the many volumes by and about him that have been published recently in English, this is the only one from which it is possible to get much understanding of Kierkegaard's religious teaching as a whole. Professor Thomte has chosen to deal with the Dane's thought in abstraction from his life. Any reader who takes up this book would do well to read at the same time Walter Lowrie's *A Short Life of Kierkegaard.* The two books together would constitute a sufficient introduction to S. K.

I have heard this volume both praised and criticized for its neglect of this strange life and personality, apart from which the writings cannot be understood. But the facts about the life are now readily accessible and there is something to be said for the position that, while Kierkegaard's actual writings cannot be understood without some knowledge of his life, what has permanent significance in his teaching can stand by itself. What he taught about the origin of sin, about the relation of the Christian to Christ, about the levels of Religion A and Religion B, and about the nature of faith is in varying degrees illuminating apart from the context of his life. I sometimes think that on this basis his ideas are likely to get a better hearing, because the first effect of a knowledge of his life and personality may be to cast doubt upon the value of his thought.

In his exposition Professor Thomte always remains close to Kierkegaard's own categories of thought. There is very little attempt to interpret Kierkegaard in terms of our own contemporary problems. A considerable portion of the text consists of quotations. The main structure of the book is taken from the three stages which Kierkegaard emphasizes: the aesthetic, the ethical, and the religious, with the division of the religious stage into two levels, namely, the general religion of immanence (Religion A), and Christianity, which is response to the historical event of the incarnation of God in Christ (Religion B).

In the discussion of these two levels, it is made clear that Religion A is always presupposed by Religion B and that, however paradoxical and revolutionary the Christian revelation is, there is an essential religious preparation for it in common human experience—a point of view which decisively separates Kierkegaard from Barth. Like many who fall under the spell of S. K., Professor Thomte is too much overcome by admiration to allow himself to be a critic. This is a weakness of the book but it does not detract from its main function of providing a concise and comprehensive exposition of Kierkegaard's most characteristic thought.

The recent discovery of Kierkegaard in the English-speaking world is a most extraordinary thing. Thanks to the devoted labors of two translators in particular—Walter Lowrie and David Swenson—most of Kierkegaard's writings have become accessible in a little more than a decade. This man, whose life was so strange and tragic and who had what our generation must regard as serious blind spots—for example, his complete indifference to the problem of society—has been able to say something important to many kinds of minds today. He has supplied categories for both Christian and atheistic existential philosophers and has helped many theologians to understand the nature of faith. He has led countless individual Christians to a deeper self-understanding and has made them discontented with conventional views of the Christian life. He has helped theologians to appreciate the fact that Christianity is something revolutionary and not merely a new edition of the religion of all good men. He has expressed in radical terms the nature of God's entry into history in Christ—terms which, even when what he says seems overdone as paradox, rob smoother explanations of the incarnation of some of their plausibility. His ruthless criticism of professors and the clergy still has a sting that is good for both groups.

Professor Thomte will help all readers to see how all these claims are true. Yet he will not lead them directly to the conclusion to which I have come: that, while there is no one for whom Kierkegaard does not have an important word, there is no one who would be wise to take him as a guide.

JOHN C. BENNETT.

Introducing the Bible

A GUIDEBOOK TO THE BIBLE. *By Alice Parmelee. Harper & Brothers, $3.50.*

GIVEN the current state of biblical studies, and with a popular audience in view, this is an excellent book. The intention is to give a connected account of the Bible "on the basis of the most widely accepted scholarship." The books cited in the selected bibliography date from 1925 to 1946, and more are from the pen of Edgar J. Goodspeed than from any other writer's. In the text also, the present reviewer would have the impression, Goodspeed has probably been the greatest single influence upon the writer.

As concrete illustrations of the kind of consensus of scholarship which is reported, we may note, for example, that J, E, D and P are presented, but not J-1, S and K; that the book of Ezekiel is accepted as it stands but reference is made to "new theories now being tested" which question Ezekiel's authorship of the entire volume; that Romans 16 is regarded as a separate letter of introduction for Phoebe to Ephesus; and that Ephesians is held to be a composition by Onesimus to preface the collection of Paul's letters which he had made.

Miss Parmelee is certainly far from dogmatic in her presentation of these and other views. She even makes the pleasant remark that "Q" might be taken to stand for "Question" rather than *Quelle,* since there are so many problems yet unsolved about that hypothetical source. Nevertheless, just because the book is so well written, it may give the impression of greater certainty on various matters than actually exists. Also some positive statements are made about things which really are far from positive. While this is probably due for the most part to the obvious impossibility of beginning every sentence with, "It may be," the reader who lacked independent information might be misled. Thus in the course of explaining how Romans 16, if originally a separate letter, happened to be attached to the Roman letter, it is stated without any apparent hesitation or qualification that "Paul kept copies of his letters." This is at least doubtful, both in view of the non-literary, "occasional" character of Paul's writing, and in view of the non-chronological arrangement of his collected letters. Indeed Goodspeed himself states flatly: "They were bona fide letters, sent to the persons for whom they were meant, without any preservation of duplicate copies at their source by the author or his amanuensis" (*Paul,* 1947, p. 216).

Such difficulties are, however, inherent in the very task

here undertaken, and the total result achieved by the author is certainly very fine. The writing is done with imagination, insight and devotion. The language is effective and the narrative is interesting and full of life. Twenty-five chapters are devoted to the Old Testament, twelve to the New Testament and ten to the story of how the Bible was copied and translated "through the centuries." There are also a list of illustrative Bible readings, an index, and a sketch map including Palestine and the lands of the Bible.

JACK FINEGAN.

Let All the People Sing

STEPS TOWARD A SINGING CHURCH. *By Donald D. Kettring. Westminster Press, $4.50.*

A VALUABLE book for churches interested in promoting music participation for all ages. Mr. Kettring describes a method for achieving this end through what he calls the multiple choir program. The book presents in detail the process for introducing and promoting such a program, from calling for volunteers, rehearsing and seating, repertoire and vocalises to attendance records and choir discipline.

This presumes a very ambitious musical program and in many cases such programs dwarf the other interests and activities of the church. Mr. Kettring avoids this danger by his insistence that the members of the various choirs should be recruited from the church, for the very important reason that the participants will then feel a spiritual kinship and sense of sharing in the common worship of the singers and the congregation. Further, he sees the choirs as performing a necessary function in the church, completely integrated into its total program.

The book is the result of the personal experience of the author, related in somewhat trying detail. However, through this maze of detail we catch and share the author's confidence and enthusiasm for a comprehensive multiple choir program.

B. FRED WISE.

Existentialism

THE PHILOSOPHY OF DECADENTISM, A STUDY OF EXISTENTIALISM. *By Norberto Bobbio. Translated by David Moore. The Macmillan Company, $1.50.*

THE POWER of this especially brilliant essay on existentialism lies not only in the learning and philosophical skill of the author, but also in the fact that he recognizes in existentialism a spiritual attitude which is far wider in influence than the particular philosophies which bear this label. Bobbio is a young Italian professor of legal philosophy in the University of Padua. He has already written books on Husserl and Scheler. He was an active participant in the underground resistance during the war.

What he does here is to show the relation of the existentialist spirit and attitude to those tendencies in modern culture which stem from a revolt against all authority. While the essay is polemic in character, and while he may not do full justice to the complex elements in the various existentialist philosophies (Kierkegaard, for example, has to be seen from more than one point of view), yet he effectively shows the "Romantic Titanism," the "Nietzscheanism," and the "decadentism" of the movement. This last term he defines carefully, and shows that, though existentialism as a philosophy is not necessarily decadent, in its modern phase it exhibits the same isolation from nature, the disgust with the commonplace, the unwholesome and obscurantist cultivation of the esoteric which have characterized decadence in other cultures. Bobbio concludes with some pertinent suggestions on the necessity for man's recognition that he is bound together with God and with his fellows as the basis for any sound reconstruction of a philosophy for life.

In his chapter on Sartre, Bobbio remarks: "Sartre's man is the sheer antithesis of the Christian God, who creates the world out of nothingness: he creates nothingness out of the world." He does not here take account of Sartre's attempt to develop an ethic out of his existentialist standpoint, an attempt which Miss Grene has admirably analyzed in her *This Dreadful Freedom.* But this observation that the existentialist seems always about to plunge into the abyss where "nothing is all" is somewhat borne out by the last pages of Sartre's new book, *The Psychology of Imagination* (Philosophical Library, 1948.) Here, after a painstaking analysis of the "imaginative" function of mind, Sartre outlines his metaphysical position that imagination is the instrument of man's leap into nothingness. It is only in this unreal realm that he finds beauty. "Beauty is a value applicable only to the imaginary and which means the negation of the world in its essential structure" (p. 281). Professor Bobbio's essay, more than any other I know, makes clear what are the spiritual roots of this morbid consciousness.

DANIEL D. WILLIAMS.

Full-Scale Theology

THE FAITH OF THE CHRISTIAN CHURCH. *By Gustaf Aulén. Muhlenberg Press, $5.00.*

THIS IS one of the impressive efforts of our age to interpret the entire faith of the Christian church. It is exceedingly important for three reasons. Professor Aulén (owl-lane) is the senior member of the now famous school of Lund. Moreover, this volume (which is a literal translation of a work that appeared over a decade ago) furnishes an illuminating example of the way in which, in methodology and content, the Scandinavians take a *via media* between Continental neo-orthodoxy and Anglo-Saxon liberalism. They are critical of both these schools. Finally, its ecumenical spirit and majestic sweep are magnificent. Professor Aulén believes this is the "faith of the church," i.e., not what ought to be accepted by all Christians but rather the direction which theology must take if it fulfills its proper function. The two nouns in the title are key words in Aulén's thinking, for he explicates the *faith*, not the demonstrated knowledge, of Christians; also it is the faith of the *church*, for, he claims, theology must be a product of the thought and life of the church. I wish now to answer two questions: What, in substance, does the book say? What strengths and weaknesses does it exhibit?

Part I, "Faith and Theology," deals with methodology and is the foundation for, even as it is determinative of, Parts II, III and IV, which discuss the content of the faith. The main points of the first 114 pages might be collected under four heads.

First, the function of theology, Bishop Aulén stoutly maintains, is "purely scientific insofar as its task is to clarify the significance of the Christian faith" (p.4). Theology is thus "confronted with the same situation as are all other scientific disciplines, namely, that it is concerned with the study of a definite object"—the Christian faith. The sole requirement of the theologian is that he "understands the subject."

Second, when theology properly addresses itself to an analysis of the relationship between God and man, it finds that the "affirmations of faith" are different from all metaphysical propositions, are symbolic in character, and are

necessarily paradoxical. By "paradoxical" the bishop means that the affirmations of faith are not logical or metaphysical paradoxes—which would reduce theology to irrationalism—but are "religious paradoxes . . . i.e., a tension-filled unity . . . so vast that it cannot be comprehended within the categories of human thought" (pp.195ff. *passim*).

Third, the Christian faith, and its theology, is "thoroughly theocentric." Aulén makes clear at the outset that the conception of God "is decisive for the whole content of the Christian faith."

Fourth, the methodology of the Scandinavians appears forcefully in Part I. It consists in the identification of the basic motif, which is then exhibited in existing life situations and, insofar as it is an ideology, in contradistinction to its distortion by other schools of thought. Thus, for example, in treating every major topic the author sets forth its positive meaning as contrasted with such "misunderstandings" as those of scholasticism (Protestant as well as Catholic) and philosophical idealism or naturalism, to cite his two favorite cases of misrepresentation.

The content of the faith is elucidated under the basic themes of the Living *God*, the Act of God in *Christ*, and the *Church* of God. The Christian conception of God, the background of which is holiness, is that of sovereign, living love, which is realized in God's continuous activity in saving, judging and creating (this is Aulén's order). The bishop believes that the old terminology of transcendence and immanence is more confusing than helpful; that the word "person" as applied to God serves only to guard against abstractions and forms of pantheism but is merely "a figure of speech"; and that the older Lutheran theology "obscured the *sovereignty* of love" while the Reformed doctrines failed to understand that God's was "power of *love*." Such topics as Christology and redemption Aulén subsumes under "The Act of God in Christ," in which he treats of Christus Victor, or the overcoming of sin and the creation of a "divine fellowship through faith." This leads to the concluding part on the Church of God, its nature, its factors (means of grace, the Word, sacraments and ministry), and its life in the present age. His principle of organization holds steadily to the very end, for the two concluding chapters discuss the church from the viewpoint of eschatology.

Almost every reader of this book will recognize it as superlative. It is original in conception, scholarly in workmanship, and profoundly moving in its message. Many will rejoice in its emphases, e.g., upon the Word as dynamic; others (including some of Aulén's fellow Lutherans) will be offended when they ponder his emphatic rejection of such literalism as verbal inspiration.

However, there are several problems for further study, only two of which I shall cite. The first can be stated simply: Is Aulén's contention that theology is as much a science as any other inquiry a valid and helpful contention? There are two reasons for thinking that it is probably not valid and certainly not helpful. For one thing, in an important sense the theology which is set forth in his volume does not understand, explain and elucidate the faith. Aulén finds it necessary repeatedly to warn us that "it is contrary to the genius of faith to attempt an explanation" of now this, now that problem, and that these are and always will be "inscrutable miracles." What we have instead of an explanation, then, is merely, as in the past, a systematic interpretation of mysteries presumably given by revelation. For another thing, I am sure most readers of this English translation will understand by "science" the persistent use of the empirical method of verification. But this use of the scientific method clearly is not what Aulén means; indeed, he would probably quickly disavow such a view. If this be the case, it would aid at least the cause of clarity not to have claimed that this is a "scientific theology."

In this connection one becomes concerned about a second problem, namely, the author's constant use of paradox. With the Lundensians, he claims that paradox means *merely* "something that is contrary to what we might expect." But frequently, as in his handling of the problems of evil and of the boundary line of faith, he clearly ends up with rational paradoxes. I am sure many critics will hold (as I do) that he would greatly strengthen his entire position if he could rid himself of this contemporary fad of taking refuge in so-called paradoxes, presuming thereby to exalt religious truths but actually confusing the issues.

Other objections might be cited. For example, the nature of certainty, he claims, is "not subjective and arbitrary." But I fear that it amounts precisely to this. For example, he states that man "cannot decide whether it is the real voice of God or not. . . . God's voice overwhelms and subdues him with an inner compulsion he cannot escape" (p.114). Aulén, like many evangelical theologians, fails to make clear how man can then decide for or against the gospel—a decision the importance of which they also consider it imperative to emphasize.

In spite of the fact that it bristles with unsolved problems, this is still a great treatise of our time. Any student of theology will neglect it at his own peril.

CHARLES W. KEGLEY.

A Minority Report

THE RISE OF CHRISTIANITY. *By Ernest William Barnes. Longmans, Green & Company, $4.00.*

THIS RECENT book from the pen of the scholarly Bishop of Birmingham, England, is a veritable mine of information on matters pertaining to the rise of early Christianity. In four introductory chapters Bishop Barnes traces the history of the Semitic and western Mediterranean civilizations from pre-historic times to the beginnings of Christianity. The next five chapters are devoted to Jesus—his birth and origin, the Gospels as sources for his teaching, the teaching itself, the events of the Passion Week and related matters. Paul's career is described, his letters are examined, and his thought is evaluated in two chapters. There is a chapter each on the so-called apostolic fathers, on baptism, on the eucharist, and on the relations of Christianity to the Roman empire during the first and second centuries. A final chapter briefly sketches the history of Christianity from the earliest apologists of the second century to Origen and the age of Constantine.

The book of 337 pages is also divided into 334 paragraphs. This arrangement makes for neatness and clarity, but also for discontinuity, for the paragraphs differ widely in content, purpose and significance. Thus the unity of the book as a piece of historical writing suffers, in spite of many large generalizations and evaluations which are based on clearly stated premises and expressed in a straightforward style.

As a one-man encyclopedia on hundreds of specific questions bearing on the early history of Christianity the book is of great value. Many of the author's judgments on such matters are representative of the left wing of 20th century historical criticism. E. g., John, the son of Zebedee, was martyred in 44 A.D.; I Corinthians is a composite writing which contains several interpolations of post-Pauline origin; the "Ignatian letters" come from the middle of the second century; the mystery religions exercised a decisive influence on Christianity from the very beginning of its career in the

Hellenistic world. Some views are quite striking and original; e.g., I Corinthians 13 was not written by Paul, because of its literary excellence; Christianity before Constantine was "socialist, pacifist and internationalist."

The chief emphasis and merit of the book are due to the author's effort to generalize upon the multitude of his specific facts and judgments. He examines the origins of Christianity "from the point of view of one who accepts alike the methods of analytical scholarship and the postulate of the large-scale, or finite-scale, uniformity of nature which is fundamental to modern science."

On the basis of these premises, the significance of Jesus for Christianity and the world lies in "the greatness of his character and the truth of his insight," in his knowledge of God. Miracles did not happen and do not happen. The early Christian belief in the virgin birth and the physical resurrection of Jesus "cannot be supported by critical inquiry." But here the author seems to derive some comfort from summarily pointing to what he calls the first rule of experimental psychology, namely, that "spiritual truths must be spiritually discerned." This rule was formulated by Paul as the first rule of theological inquiry, and it is therefore not surprising that he should fare badly at the hands of Bishop Barnes (pp. 232-40).

The author's judgment on the sacraments is strangely equivocal. Here he very much resembles his own accurate description of the author of the Fourth Gospel: "There are hidden depths in the fourth evangelist: he likes to give with one hand and to take away with the other" (p. 292).

The scientific-historical generalizations align the author's *Rise of Christianity* with his Gifford lectures, *Scientific Theory and Religion* (1933). This reviewer wonders how far Barnes' view of the rise of Christianity is scientific in the *modern* sense and how far it is humanistic in the classical *and* modern sense (see, e.g., p. 235). Humanism, it is true, has always been closely related to science, but the two have never been identical. For 2,500 years humanism has always paid its respects to the latest findings of science and then proceeded to judge them by moralistic and spiritual criteria in order to save as much or as little as possible of the "core" of traditional religions. On the other hand, there always have been some scientists who were not sure that the findings of science forced them to become humanists of a Christian or of some more advanced variety. No doubt Bishop Barnes knows that, in the contemporary parliament of science and humanism, his particular combination of Christian tradition, science and humanism constitutes just another lonely minority report. And therein perhaps lies its greatest merit.

PAUL SCHUBERT.

Reverberations of Bikini

NO PLACE TO HIDE. *By David Bradley. Atlantic Monthly-Little, Brown & Company, $2.00.*

THE ONCE awesome aircraft carrier Independence, looking like "a paper bag blown up and burst," is towed into harbor at San Francisco and anchored in strict isolation offshore. Dangerously contaminated with radioactivity, she is not to be approached. The press announces: "It is best, the navy believes, to view this awful symbol of a possible future from a San Francisco hillside." Thousands of miles and more than a year behind the anchored Independence lies the once lovely Pacific island of Bikini, which is now "not merely a ravaged and useless little atoll. Bikini is our world."

How it all came to pass is described in this carefully written log kept by a young doctor assigned to the medical group for "Operation Crossroads." Obviously Dr. Bradley is anxious for others to share his deep and painful concern over the potential disaster of an atomic war in "a world where the atom and the universe are the playthings of the modern physicists." But one becomes conscious of more than the author's concern, for there develops an acute awareness of what is not said, the essential and most important facts and observations which he was obviously not permitted to include. The book becomes a teaser, whetting one's appetite for the full story of what happened and what was learned at Bikini.

We are told that, months after the underwater explosion, the great dead fleet lay hopelessly contaminated with substances "whose half-lives may be hundreds of thousands of years—eternity for all practical purposes." All fish caught in the area were radioactive, and schools of large fish, invading the lagoon to feed, were carrying the contamination of their small-fry food away with them.

There is sardonic humor in the repeated—and, of course, futile—attempts of the navy to decontaminate the ships by the traditional after-battle method of "a clean sweep-down fore and aft." There is pathos in the pleas of the gentle islanders to be permitted to return to their pleasant home, and in their evident sadness when informed that they might not be able to go back for years. (Suppose Bikini had been New York!) But over all is the anxiety of the author that "the one thing more dangerous than informed governments abroad will be an uninformed American opinion."

When will the *real* report on Bikini be made public? That is the important question. When will the full truth about the atomic bomb be announced, so that in open debate a clear-cut American policy regarding the bomb may be formulated? By implication, the author suggests that until "the full scope of its lethal potential" is realized, all popularly conceived programs of "defense" through the use of force are sheer mockery. FRANKLIN D. ELMER, JR.

Sentiment and Paganism

CROSSWINDS. *By Martha Cheavens. Houghton Mifflin Company, $2.75.*

GUARD OF HONOR. *By James Gould Cozzens. Harcourt, Brace & Company, $3.50.*

THE THEME of *Crosswinds* is attractive: a preacher, shocked by war out of his naive trust in universal goodness, goes to a little town on the Texas border to think about his perplexities, and here he finds himself, in spite of his doubts, successfully promoting the cause of human good. The setting is novel, and the author has narrative gifts. It is a relief, too, to find the life of an informal type of church presented without the usual satire or patronizing humor. But the novel is without distinction. The theme calls for analysis of the forces of evil; and the author, unlike her hero, has been insufficiently shocked. It is an amiable quality to delight in goodness; but to develop a story mainly under the impulse of this delight means to sentimentalize the "good" characters and to reduce the evil to comic futility. Some readers may think they derive a moral uplift from the author's moral enthusiasm. But no reader will learn from this book anything about the conflicts of our tormented human nature.

Guard of Honor concerns the lives of a large number of officers and civilians attached to a great airbase in Florida during the last war. In method, the author seems to drop the beam of a searchlight now here, now there, upon parts of a vastly complicated scene. Dramatic events, conversations and pictures succeed each other in rapid alternation,

with brilliant revelation of the habits, prejudices, physical impulses, loyalties, envies, psychoses of an extraordinary variety of people. Mr. Cozzens' knowledge of humanity is as remarkable as his knowledge of the technical aspects of a military base; and many who read his novel with pleasure for its psychological insight will look no further.

But the events of the novel center about an interesting, though simple, plot, and seem to reveal the author's fundamental ethical view. The story relates that a commanding officer (General Beal), though gifted in the tactics of warfare, is unable to solve a social problem, which a subordinate (Colonel Ross) takes off his hands. The problem is important: the rights of Negro officers in contact with white officers. The colonel believes that the airforce has more immediate purposes than social reform, and solves the problem by compromise. The ethical view is what sometimes goes nowadays by the name "paganism"—the conviction that when we have told what a man is we have told everything, and that we add nothing by saying what a man ought to be. This seems to be the author's belief. It is true that Mr. Cozzens withdraws behind an objective treatment, but his more intelligent characters seem to speak for him in this regard. In fact, it seems to this reviewer that they treat the moral imperative quite cavalierly. A novelist with this creed will appear to one who disagrees to misinterpret moral idealism. And yet there is room in such a belief for intellectual vigor and wide understanding. It is for these qualities that this book is worth reading.

RALPH GOODALE.

Books in Brief

OCCUPATIONS UNLIMITED. *By Edward S. Jones. Foster & Stewart, Buffalo 3, N. Y., $2.95.* The director of personnel research at the University of Buffalo has written a highly intelligent book about jobs—a topic of importance to almost everyone, even though some may prefer to give it some more high-sounding name. The emphasis is not so much upon getting a better job as upon making one's present job better by doing it better. But the discussion ramifies into many related subjects which concern not only individual workers but also administrators and personnel directors, and professional workers and the self-employed as well as time-clock punchers. The author has a high, but not sentimental, conception of occupational ethics.

GREAT ART AND CHILDREN'S WORSHIP. *By Jean Louise Smith. Abingdon-Cokesbury, $2.50.* Twenty-four masterpieces, not all of which are conventionally or intentionally religious paintings, are the themes of these skillfully prepared worship services for children. Each begins with factual and interpretative "resource material" for the teacher and suggestions for discussion by the class. The book will be helpful to teachers who, having no great knowledge of the history of art, want to use some of its rich resources in religious education.

YOUNG MR. NEWMAN. *By Maisie Ward. Sheed & Ward, $4.50.* The propaganda impulse makes the life, personality and writings of John Henry Newman a favorite field for Roman Catholic exploitation. The intrinsic appeal of that unusual personality and of the historical background of Newman's early years gives it an interest for others also. Here is a lively and very human account of Newman's childhood and youth (he played the violin and, while at Oxford, had almost constant toothache), and a record of his intellectual and religious life down to a point just before his transition to Rome in 1845. The author views young Newman the Anglican from the other side of the gulf. Figuratively, she stands on the farther bank ready to welcome her hero when he crosses, meanwhile rejoicing as he approaches the bank. But she writes as much from the inside as anyone of this generation can, for she is a granddaughter of William G. Ward, who was one of the important figures in the Oxford Movement and who is quoted as saying, "Newman is my pope."

AMERICAN SPIRITUAL AUTOBIOGRAPHIES, FIFTEEN SELF-PORTRAITS. *Edited by Louis Finkelstein. Harper, $4.00.* The fifteen represent as wide a variety in race, religion and occupation as could be found within the limits set by the volume's purpose. Differing in many ways, they are kindred spirits in their sense of the dignity of man, the meaning of life, the responsibility for service, and the reality of spiritual values. Not all the names are household words, though several of them are, but all are names of persons who have made valuable contributions to American life or thought. I raise the question whether, for the inspiration and guidance of modern men and women, such modest but self-revealing records are not more valuable than the kind of "lives of the saints" that have been the subject of recent comment in these pages.

THE AMERICAN BOOK OF DAYS. *By George William Douglas. Revised by Helen Douglas Compton. H. W. Wilson Co., $6.00.* A comprehensive calendar (697 pages) of facts which make each day of the year memorable—historical events, holidays, birthdays, and some saints' days—with a concise account of each person or event that is listed.

LITTLE ANNIE OAKLEY AND OTHER RUGGED PEOPLE. *By Stewart H. Holbrook. Macmillan, $3.50.* To know the spirit of America, one needs to read not only its history and the products of its philosophical thinking but also the lives of such marginal characters, popular idols of the past and queer personalities as these. Among those present, not more than three or four are known to the *Dictionary of American Biography,* and even about these the distinguished dictionary does not tell what Mr. Holbrook tells, though his sketches also give evidence of sound research and scrupulous regard for accuracy. As a matter of fact, he is a contributor to the *D. of A.B.,* but here he is working in a different vein. Everybody knows at least a little about Annie Oakley, Buffalo Bill and Kit Carson. But for a quiz program (without a prize) try to identify Ned Buntline, Joe Knowles, Ed Schiefflin, Arthur Boose. There are others of notable quality who never had more than local celebrity. Holbrook wrote an excellent biography of Ethan Allen some years ago. His literary work is snappy but solid.

SKY DETERMINES. *By Ross Calvin. Revised edition. University of New Mexico Press, $3.50.* When first published in 1934, this was the best book on New Mexico. It still is. It is historical, descriptive and interpretative. This "strange corner of our country," as Lummis called it, is distinctive in cultural tradition, ethnological features, climate and topography. It has been called the land of "sun, silence and adobe." There the sun shines, much more than the rain falls, upon the just and the unjust. That fact—the "sky" of Mr. Calvin's title—determines everything else. To this must be added certain accidents of history. The author, who was rector of the Episcopal church at Silver City when he wrote this book, now fills a similar post at Clovis. Rereading confirms the opinion that I expressed of the first edition (May 9, 1934): "What entitles his book to be rated as a classic is that it reveals an extraordinary degree of sensitiveness to a wide range of impressions and a discriminative appreciation, and that it has a literary quality rare in books containing so much accurate information."

W.E.G.

NEWS of the CHRISTIAN WORLD

Pastor Bans Flag At Church Funeral

Elders Refuse Hopewell, Va., Minister's Resignation Despite Turmoil His Action Arouses Locally

RICHMOND, VA., Dec. 21.—Considerable stir was created in Hopewell on Dec. 9 when William E. Hill, pastor of the West End Presbyterian Church, ordered an American flag removed from a Spanish-American war veteran's casket before it was brought into the church for funeral services. He explained that the congregation had voted some months ago that no flag should be displayed in the auditorium of the church. Pallbearers from V.F.W. Post 637 refused to touch the casket after the flag had been removed in the vestibule, so the local funeral director took charge. The flag was replaced after the service. Because of the turmoil created, Mr. Hill submitted his resignation, but the church officials refused to accept it in spite of a storm of protests from veterans' associations. Later the elders decided that "hereafter the flag on any casket shall not be considered a 'display' in the church."

* * *

Evidences of Klan Activity In Virginia

The "flaming cross" appeared in Virginia at midnight Dec. 10, set burning either by the Ku Klux Klan or by some other organization of similar character. On that night around 125 white-robed figures met near Suffolk and burned a 15-foot cross in what was purported to be an initiation service. It was the first evidence of such activity in the state since last spring, when four crosses were burned on roads leading into Suffolk. Governor Tuck promptly condemned "these apparent Ku Klux Klan activities," which he described as "offensive to the sensibilities of the law-abiding citizens of Virginia." "We will not allow any of our people of any race to be subjected to terrorism or intimidation in any form by the Klan or any other organization whose main strength is based on terror," he said. The editor of the *Richmond Times-Dispatch* wrote: "Virginia, the original home of the Bill of Rights, cannot afford to have its name blackened before the world by nocturnal bullies in bedsheets. . . . They are both cowardly and ridiculous."

* * *

Federal Court Orders End To School Discrimination

The U.S. fourth circuit court of appeals on Dec. 5 upheld an injunction issued by the federal district court here requiring the Chesterfield county school board to end discrimination in the pay of Negro teachers. Hearing the case before the Baltimore court of appeals in October, Federal District Judge Sterling Hutcheson said: "The lower salaries consistently paid the colored teachers over a period of years lead me to believe that the discrimination existing is due solely to race and color of the plaintiffs." He also pointed out that in 1946-47 Chesterfield's Negro elementary teaching staff contained nearly twice as many college graduates as did the comparable white staffs, and that Negro high school teachers had on the average twice as much teaching experience as did those in the white high schools.

* * *

Many Southern Professors for Removing Racial Bars

The majority of faculty members in 11 southern state universities favor the removal of racial bars in graduate and professional schools, a survey recently conducted by the Southern Conference Educational Fund reveals. Aubrey Williams, president of the fund, stated that on the basis of the replies received, 69 per cent of the faculty members polled favored opening the doors to Negroes without segregation when the desired courses are not offered by a state-supported institution for Negroes. In Virginia, a majority of faculty members recorded themselves as in favor of admitting Negroes to white graduate schools rather than setting up a plan for regional segregated schools. "It is gratifying to see this fine reaction of our educational leaders," said Mr. Williams.

* * *

Find 1,090 Virginia School Plants Sub-Standard

More than 1,000 school buildings in Virginia have been declared unfit for housing pupils, according to a report released recently by G. Tyler Miller, superintendent of public instruction. The report presents statistical data from 112 counties and cities showing that 1,090 buildings with 2,936 classrooms are unsuitable because of fire or health hazards or for other reasons. Mr. Miller declares that the Virginia school system needs the "staggering sum" of $396,014,204 in the next 10 years for new buildings. The commission on state and local revenues and expenditures is examining the matter with reference to sources of revenue and the ability of communities to meet their part of the cost. This study group recently voted against considering any "hurry-up" report which might be used as a guide for speedy legislation and in favor of a "more considered" survey.

* * *

And So Forth

Miner C. Miller, Church of the Brethren minister of Bridgewater, has been named executive secretary of the Virginia council of churches, succeeding Henry Lee Robison. Mr. Miller has served as director of the council's department of religious education and as associate executive secretary. He was for nearly 20 years executive secretary of the Virginia council of religious education before that body was merged with the state council of churches in 1944, and is an outstanding leader in the field of weekday religious education.

Four officers of the Richmond Catholic War Veterans' post sat down recently with President Truman to consider federal aid to education and veterans' housing. "We decided to start at the top this time and work down," they said. The post asks equal facilities for both races in federal school aid plans, including full college preparation in high schools. It advocates a "check rein" on federal control of schools.

F. W. BURNHAM.

Mexicans Given Amsterdam News

Although Exposed to Anti-Ecumenical Propaganda, Evangelicals Show Sympathy for World Cause

MEXICO, D.F., Dec. 15.—Some Protestant denominational leaders and periodicals in Mexico have been bitterly attacking the World Council of Churches and the ecumenical movement in general, drawing their material from the propaganda issued by the American Council of Christian Churches. However, most of the delegates attending the National Evangelical Convention in this city in October were eager to hear of what happened in Amsterdam and showed themselves sympathetic with the cause of Christian unity as represented there. A full day of the program was given over to ecumenicalism. Roman Torres, fraternal delegate to Amsterdam from the Evangelical Council of Mexico, reported on the theme of the Assembly. Bishop Eleazar Guerra, official Methodist delegate, spoke on ecumenicalism and the Christian ministry. Alfonso Velasco, youth delegate, traced the history of the World Council. This correspondent, who attended the Assembly as a consultant, dealt with Amsterdam and Christian unity.

* * *

Massacre of Protestants Prevented

On the evening of Aug. 13 a mob, using 40 women and children as a spearhead, crashed the door of the Protestant churchyard at San Diego, state of San Luis Potosí, and surrounded the chapel, throwing stones and brandishing machetes, clubs and firearms. Some of the mob succeeded in breaking into the chapel, where a religious service was in progress. The men in the congregation placed themselves in front of the women and children and prepared to protect the preacher. A few of them were stoned, but self-control prevented more serious consequences. W. C. Halliday, area missionary, finally managed to slip through the mob and reach his car in the street. He drove to neighboring Rio Verde and returned with county and police authorities. By the time they arrived, word that the police were coming had spread, and the mob was dispersed.

* * *

Providential Incident Deflects Mob

The target of the mob's anger was Mr. Sánchez, former Roman Catholic priest, who as guest evangelist had been visiting the field of the Associate Reformed Presbyterian mission and was speaking in the San Diego chapel that evening. According to reports, the plan, inspired by the local priest, was to storm the chapel, drag Mr. Sánchez into the street and lynch him. Execution of the plan was left to a professional killer named León. But as León, at the head of the mob, climbed over the churchyard fence, he saw waiting there with a shotgun the brother of a villager whom he had killed some time since. Knowing that

the brother had sworn revenge, León realized that he had joined the crowd to take advantage of the melee to carry out his own scheme. León hesitated, and finally withdrew. Thus the mob lost time, and before it could complete its work the police arrived. The local priest, believing that although the plot as projected had failed, the threat it represented would lead the Protestants to quit the area, celebrated an outdoor mass of thanksgiving. But despite all threats Protestant work is continuing.

* * *

Episcopalians, Free Methodists Join Evangelical Council

At the Annual Assembly of the Evangelical Council of Mexico, held here Nov. 16-18, it was announced that the Mexican Episcopal and Free Methodist churches had become members of the council during 1948. By action of the assembly, the Church of God (Pentecostal) was admitted in fraternal relationship. The General Assembly of the National Presbyterian Church at its meeting last year voted to turn down a formal invitation to join the council. However, the council has been in fraternal relationship with individual presbyteries and synods, which continue to welcome its cooperation and fellowship.

* * *

Congregationalist Named Executive Secretary

At its November meeting, the council elected as its new part-time executive secretary Apolinar Zambrano y Ramirez, a Congregationalist who served as president of the council in 1938 and in that capacity attended the Madras conference of the International Missionary Council. Mr. Zambrano is also dean and a member of the faculty of Union Theological Seminary in Mexico City. He has been released by the General Board of Congregational Churches in Mexico and the American Board in Boston for service in the seminary and for his new interdenominational work. He brings to the executive post an enthusiastic devotion to the cause of Christian unity and extensive executive and pastoral experience in his own denomination, plus the advantage of his former connection with the work of the council itself.

* * *

Former Venezuelan President Amazed at 'Paganism'

Romulo Gallegos, president of Venezuela who was recently deposed in a military coup, visited Mexico not long ago. The daily *Excelsior* of Oct. 25 quoted his comments on religion in this country as follows: "When I visited the Roman Catholic church in Tzintzuntzan, it was packed with the faithful. They wore on their heads crowns of real thorns that pierced their flesh. They were almost naked and flogged themselves with thorny twigs, so that what clothing they wore was soaked with blood. I shall never forget that scene, so worthy of the most barbarous epoch of the Middle Ages. I asked myself, Is it possible that this can happen in the 20th century and only a few hours distant from the capital of the Mexican republic? This is because there is no religion in most of these Indians, only fanaticism. They have not been able to get rid of their bloody gods. With exacerbated feelings and primitive mentality they worship Christ, but only in a pagan way."

G. Baez-Camargo.

A new book by the author of

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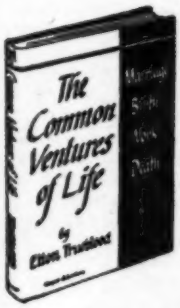

THE COMMON VENTURES OF LIFE

Marriage, Birth, Work and Death

Elton Trueblood

IN this exciting new book Dr. Trueblood has taken four experiences "so central to man's life that they have seemed supreme in all generations and in all cultures"—marriage, birth, work and death. In typically clear expository style, he illuminates each in such a way as to throw new light on the whole business of Christian living today.

ALTHOUGH not one of the "trilogy for our times" this book follows logically in thought. It further emphasizes the points Trueblood has been making: the tragedy of secularism and materialism, the necessity for broader, deeper understanding of religion, the sacredness of all that is good in life. It will help the reader "grow."

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Ministers Lag in F.E.P.C. Support

They Fail to Join Other Clevelanders in Effort to Prod City Council—Plan Aid to D.P.'s

CLEVELAND, Dec. 22—Protestant ministers have preached ringing sermons and church groups have passed many resolutions in support of justice and racial equality. Nevertheless, when local ministers were invited to attend the recent public hearing before the Cleveland city council's committee on legislation in support of a fair employment practices act, they did not put in an appearance, nor did they lend support to the cause except in a few cases. The church federation stood on the sidelines, although urged by its own social action department to give the proposal active support. On the other hand, the action of the Federal Council in support of a full civil rights program has been hailed with enthusiasm by proponents of fair employment practices for Cleveland.

* * *

City Council Adopts Delaying Tactics

An ordinance to prevent discrimination based solely on race, color, creed or national ancestry by employers or labor unions was submitted to the council in June 1947. It has been vehemently opposed by the local chamber of commerce, private employment agencies, "little business" organizations and representatives of the American Council of Churches. It has the active support of Mayor Thomas Burke, his community relations board and 67 community organizations. Opponents have been able to influence members of the council to prevent a vote on the issue. But a showdown can no longer be postponed. The chamber of commerce, whose president now admits that discrimination in jobs exists and that something should be done about it, has submitted a voluntary plan to promote education on fair employment practices. Those who support the original proposed ordinance feel that this voluntary plan would prove ineffective, since it provides for no enforcement powers. Besides, voluntary plans have not worked on prices, rents, "meatless Tuesdays" and other issues. The chamber of commerce, it is felt, has had ample time to test out its voluntary plan, but thus far every gain in fair employment practices has been attained through pressure brought by the various groups. The city council is squarely on the spot; it must stand with the people and pass the ordinance which provides both educational and law-enforcement features, or follow the dictates of the chamber of commerce.

* * *

Plan Protestant Reception Of D. P.'s

Plans for a Protestant displaced persons' processing center are going forward under the direction of the Cleveland church federation. W. Brewster McKenna, director of University settlement and an associate director of the federation's department of social work, has been appointed to head the undertaking. The number of displaced persons coming to Cleveland will depend on assurances of homes, jobs and transportation from the point of debarkation, but the department plans to be prepared to care for around 600.

* * *

Cleveland Baptists Deny Charge Of 'Reds' in Churches

The board of trustees of the Cleveland Baptist association has issued a statement denying the charge of the House committee on un-American activities that the Y.M.-C.A., the Y.W.C.A. and Methodist youth organizations are being infiltrated by communism. By unanimous vote it requested that every person or institution accused by the committee be granted a trial by jury such as was accorded to Chairman J. Parnell Thomas for his alleged misuse of congressional funds, and pointed out that Protestant churches and other Protestant institutions are seeking to destroy communism by correcting the wrongs which make it possible.

* * *

Compares Function of World Council to That of U.N.

In a recent address to Cleveland ministers, Oscar T. Olson, who has become a recognized leader of ecumenicity in the city and nation, declared that the World Council of Churches promises to hold the same place in the ecclesiastical life of the nations as the United Nations holds in the political field. "All the world cries out for a saving word and a binding power," he said. "This is the hour of the church, when it must arise with a great frontal attack upon the pathetic caricature of the religion of Jesus Christ which would exclude him from the full life of society." Dr. Olson, pastor of Epworth Euclid Methodist Church, represented the Methodist Ecumenical Council at Amsterdam.

* * *

And So Forth

Tribute was recently paid to two Cleveland organists who have done much to enrich the musical side of Protestant worship in the city and nation. They are Russell V. Morgan, for 25 years organist and choirmaster of Old Stone Church, and Edwin Arthur Kraft, who has held a similar post at Trinity Episcopal Church for 40 years.

A special service recently honored Harold Cooke Phillips, who has served for 20 years as pastor of First Baptist Church. Under his leadership, the congregation's $1,300,000 stone edifice, one of the most beautiful in the nation, was completed, all debts were paid and the membership increased to nearly 2,000.

United Presbyterians have laid the cornerstone for a new building at Lee road and Washington boulevard; the Cleveland Baptist association has laid another for a new church in Rocky River; United Brethren have broken ground for a new building in Fairview; and Presbyterians have completed financing for a new church in Parma Heights.

James Crosby, Jr., whose family tree contains clergymen in an unbroken line from the reign of Charles II of England, is the new assistant to Dean Chester B. Emerson at Trinity Cathedral.

Richard T. Ramser, executive secretary of the Minnesota Y.M.C.A., has been named general secretary of the Cleveland "Y."

D. R. SHARPE.

See British Army Morals Improved

After Visit to Germany, Church Leaders Are Reassured on Conditions Met There by Young Recruits

LONDON, Dec. 10.—The Archbishop of Canterbury and a group of Free Church leaders have returned from visiting the British army in Germany reassured about the moral conditions under which the thousands of young recruits there live. "Whatever may have been true a little time ago," says Dr. Fisher, "my strong impression was that our young soldiers in Germany are being extremely well looked after and are doing well. Their officers are handling them with great care and imagination. . . . My own feeling was that there is less likelihood of a young man going off the rails in Germany than in Britain." The Free Church leaders say that young recruits are "not just being thrust willy-nilly into a kind of modern Babylon." Venereal disease has sharply declined, probably as the result of improved economic conditions among the German population.

* * *

Few Protest Extension Of Military Serice

The extension of the period of military service for young men from 12 to 18 months is becoming law without any large-scale protest by the Christian churches. True, the Society of Friends, continuing its historic protest against all war preparations and conscription in general, has lifted up its voice, but the Quakers stand almost alone. In the House of Commons some 40 Labor M.P.'s voted against the proposition, and many abstained from voting. It is said that the government favors voluntary recruitment for the regular army in principle, but fears that the build-up would be too slow.

* * *

Preview Film on Amsterdam

The film of the Amsterdam Assembly, produced by Religious Films, Ltd., has had a private preview in London. No doubt it will be criticized on different grounds by those who were there and those who were not. It is a chronicle of an event in August 1948, and as such is a valuable documentary record. What it does not do is to convey the idea of the ecumenical movement as an ongoing experience. Perhaps that is impossible to do in picture form; in any case the producers of this particular film were not asked to do it. But some genius in the motion picture world should see the possibilities of filming what those who went to Amsterdam do when they get home, and what changes—if any—occur in the structure of living Christianity as a result of their experience.

* * *

British Missionaries Still At Posts in China

The missionary societies in London and all others concerned with China are anxiously watching the development of affairs there. There are considerable British groups in the big cities, but so far no sug-

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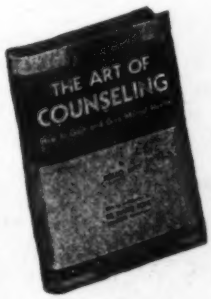

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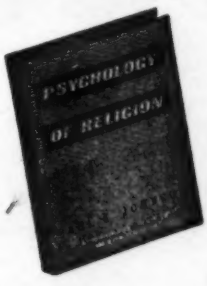

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gestions have gone from London that they should evacuate. Correspondence is getting through, and people are evidently passing without great difficulty from south to north China. Two British country hospitals in Communist-held China are known to be open and working without interference, although rather short of medical supplies. The view here is that missionaries should hold on as long as possible where their presence does not endanger the lives of Chinese Christians.

* * *

Discuss Liquor Control For 'New Towns'

On the borders of England and Scotland, in the Carlisle and Gretna Green areas, the state controls the licensed houses where liquor can be bought. This state management dates back to the First World War, when large munition factories in the areas made central control necessary. Each year the state makes a handsome profit; this year it totals more than $700,000 (including the fees from a small Scottish area). It is now being suggested that "state pubs" should be set up in the big new towns planned for various parts of Britain—a development which the drink trade doesn't like and the temperance forces are doubtful about. In a licensing bill before Parliament, amendments are to be moved to provide for local option and for prohibition of all liquor advertisements in state-managed areas and of the employment of persons under 18 in the sale and distribution of liquor. Some 80 M.P.'s are committed to an anti-liquor policy. It is expected that interesting developments will take place when the bill is debated on the floor.

* * *

Commemorate Isaac Watts, Hymn Writer Extraordinary

Isaac Watts, the bicentenary of whose death fell on Nov. 25, was remembered by all the churches. The main commemoration service was held on that day in St. Paul's Cathedral. Canon Adam Fox, an Anglican hymnoloigist, and Albert Peel, former chairman of the Congregational Churches, spoke. The churches are indeed in Isaac Watts' debt. If he had written only "When I survey the wondrous cross," "Jesus shall reign wher'er the sun" and "O God our help in ages past," his place as a hymn writer would be secure. As it is, he added a dozen other famous hymns, a legacy of religious verse equaled only by that of Charles Wesley. Congregationalists are proud that Watts was one of their ministers. Because of that denominational affiliation, he was for all his scholarship refused admittance to the universities.

* * *

Fear Universities Will Lean Too Much on State

By 1952 the state will be giving $52,000,000 annually to the universities of Britain through the University Grants Committee. This is 60 per cent of the schools' total income, and those who prize academic freedom are beginning to wonder if that freedom may not be imperiled by such grants. Without them, of course, the universities could not carry on. By 1952, $100,000,000 will be needed for new buildings and $40,000,000 for sites and equipment. Private benefactions during the past 12 years have amounted to only $56,000,000. The committee believes that its job is to stimulate, coordinate and advise, not to direct. But when it grants money for special fields of study a measure of direction is entailed.

* * *

And So Forth

Chichester cathedral is being repaired. The most costly undertaking is the replacement of the lead roof with copper. Another $120,000 is needed to meet the cost.

Sixty-nine British school teachers have sailed to exchange posts with teachers in Australia, South Africa, Southern Rhodesia and New Zealand.

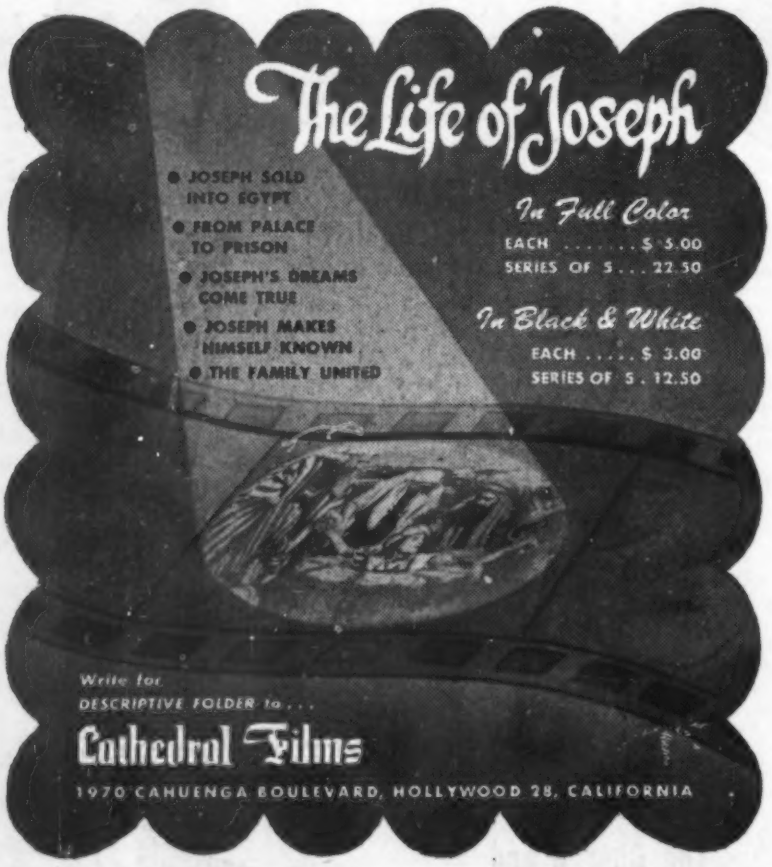
CECIL NORTHCOTT.

Church Wins Fight on Liquor License

The Dorranceton Methodist Church in Kingston, Pa., has won a long legal battle to void an order granting a liquor license to a tavern located within 300 feet of its property, Religious News Service reports. The Pennsylvania supreme court refused to entertain a motion to review a superior court's decision that the state liquor board was within its rights in denying the license, despite a Luzerne county court ruling to the contrary.

Methodists Adopt $10,000,000 Missions Budget

At its recent meeting in Buck Hill Falls, Pa., the Methodist Board of Missions and Church Extension appropriated $10,335,326 for its work overseas. It also approved the creation during the next two years of 100 foreign rural service and training centers.



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Minnesota CROP Drive Under Way

25 Cars of Food Dispatched Dec. 22 Will Be Followed by Others—Students Aid Refugee

ST. PAUL, MINN., Dec. 22.—Twenty-five cars of wheat, corn, oats, rye, potatoes, dried milk, soybeans and lard left today as the Minnesota farmers' contribution to the CROP campaign. More will follow. Farmers are responding liberally to the appeal for contributions for suffering people overseas. Latest reports indicate that 45 counties in the state will also contribute more than $168,000 in cash. South Dakota is likewise participating enthusiastically in the campaign, and expects to send at least 50 carloads of food. On the central steering committee for CROP in Minnesota are Leonard Thompson of Glenwood, representing Lutheran World Relief; Fr. Joseph Ettel of St. Michael, for Catholic Rural Life; and H. L. Straight of White Bear, for the Minnesota council of churches.

* * *

Macalester Students Sponsor D. P. Student

Students at Macalester College here are planning to bring a displaced student from Germany to finish his education on the campus. They will give a talent show Feb. 18 to raise funds to pay all the student's expenses. Macalester's ministerial students recently sponsored Minnesota's first all-college church-labor conference. There were addresses by John D. Simmons, pastor of St. Mark's Lutheran Church, Minneapolis; R. I. Wishart, president of the Hennepin county C.I.O.; and Kenneth B. Crouse, labor reporter for the *St. Paul Pioneer Press and Dispatch*. Mr. Simmons declared that the labor movement must learn how to use its power to the best advantage of the community. He said that the church should hold labor to a high degree of integrity and, in turn, should inject its ideals into labor's aims. The 100-strong Macalester Radio Singers will begin their fifth annual eight-week series of broadcasts over the Mutual Broadcasting System Jan. 8. Purpose of the program, says Dean W. B. Bryan, is to "contribute to a better understanding of the one world we live in through the medium of music from all lands."

* * *

Hamline Students Share in Government Study

John Walter Jones and Herman Kruger, students at Hamline University here, are among 25 high-ranking students from over the nation who will join the "Washington semester program" at American University in the nation's capital next year. Each student in the group works for a semester on a special project relating to problems of the federal government. Hamline recently announced the publication through the special fund it set up in 1947 of a volume of essays and poems, entitled *The Integrated Life*, the life work of Thomas B. Beyer, professor of English. The university was recently host to the Minnesota branch of the Student Project for Amity Among Nations. Plans were made to send 82 college and university students to nine foreign countries for study next summer. A campaign to raise funds to finance this project in international understanding will open in February.

* * *

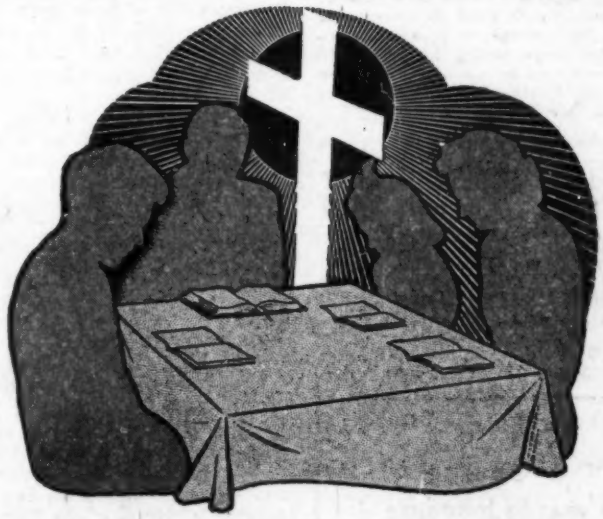
Temperance Leaders Stress Primacy of Education

"Citizens who vote a dry community wet to get tax revenues from municipal liquor stores are just kidding themselves," declared James C. Furman, executive secretary of the United Dry Forces of Tennessee, at the National Temperance Movement's second biennial convention held at First Covenant Church, Minneapolis, Dec. 7-9. Mr. Furman cited a survey made in 1943 by Massachusetts, which revealed that although $13,000,000 was collected in taxes on liquor, the state had to spend $61,000,000 to care for persons suffering directly or indirectly from alcoholism. Delegates agreed that the current interest in the problem of alcoholism should not lead temperance leaders to rest content with considering the care of the alcoholic, since the best long-range method of preventing alcoholism is to educate the youth of each generation on the subject so that they will not start drinking in the first place.

* * *

Nationalities, Faiths Unite In Christmas Observance

Two unusual Christmas projects were carried out in St. Paul this month. The International Institute, which seeks to build bridges of understanding between persons of different nationalities, sponsored a folk arts fair, at which people of 32 nationalities had displays representing the customs, traditions, crafts, toys, decorations, needlecraft and foods of their homelands. On Dec. 19 2,000 members of Roman Catholic



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and Protestant choirs joined in presenting a Christmas choral pageant in the municipal arena. Vocal groups from the high schools, colleges and hospitals of the city also took part. An unusual feature of the occasion was that Knights Templars and Knights of Columbus joined in forming a guard of honor for the processional.

* * *

And So Forth

Harpers has just announced the publication of *The Importance of Being Ourselves,* a book of sermons by Arnold H. Lowe, pastor of Westminster Presbyterian Church, Minneapolis.

The governor's interracial commission has just released a report based on a study of Japanese-Americans in Minnesota and written by Daisuke Kitagawa, a nisei minister. Although there are now only about 750 Japanese-Americans in the state, some 8,000 lived here for periods during the past six years. Mr. Kitagawa says that nisei in Minnesota "have been given the chance to compete with others on the basis of skill and ability, and have encountered little discrimination in housing or church attendance."

The young people's council of the St. Paul council of churches is planning a campaign to fill milk bottles with coins for the purchase of bulk quantities of powdered milk for distribution to undernourished children and others in Europe. The drive will extend from Christmas to Palm Sunday. ALTON M. MOTTER.

See American Ukrainian Orthodox United

The election of Archbishop Mstyslaw Skrypnky of Winnipeg as ruling hierarch of the Ukrainian Orthodox Church of America is seen by observers as a step toward uniting the diocese of North and South America and the archdiocese of Canada into a single jurisdiction under the supreme authority of the Ecumenical Patriarchate at Istanbul, Religious News Service reports. The election occurred during a two-day convention at Allentown, Pa., in December. It was attended by 125 delegates representing 40,000 adherents of the church in the U.S.

Lutheran Missionaries Forced To Leave Colombian City

Missionaries of the Evangelical Lutheran Church at work in Duitama, Colombia, have been forced to leave the city because of anti-Protestant demonstration, Rolf A. Syrdal, executive secretary of the church's Board of Foreign Missions, announced recently. The missionaries had been stoned and their lives threatened over a period of six months. At one time, 2,000 persons massed in front of the mission station to warn the missionaries to leave "or suffer the consequences." While the Colombian constitution provides for freedom of religion and local government officers offered the missionaries protection, they decided to withdraw for fear they would be killed or the demonstrators shot by police.

Church of South India Sponsors Youth Rally

Some 2,000 young people attended the first youth rally sponsored by the new Church of South India in the Toyabettah Girls' School at Madras this fall. Each delegate wore a specially designed badge bearing the symbol of "Christus Victor." The program featured worship services, addresses and a play, "Onesimus, the Freed Slave," presented by students of the Women's Christian College. About 40 churches and other institutions were represented by the young people attending the rally.

Report Alcohol Crisis

National Temperance Convention Cites Evidence of Its Emergence

MINNEAPOLIS, Dec. 17.—First-hand reports presented to the recent convention of the National Temperance Movement here revealed that an "alcohol crisis" is emerging in American society. The reports were given by busy pastors, by leaders of state and provincial temperance societies in this country and Canada, and by denominational temperance representatives. They point to five phases of the crisis. First, it seems that sound and effective government is being undermined by the devices used by the alcoholic beverage trade to avoid regulatory controls. This was apparent from reports of visits to legislatures seeking to establish state control systems, and of discovery of evasions practiced under city councils or state control commissions.

Effect of Advertising

A second indication of the crisis is the success the liquor interests are having in influencing the press through the $100,000,000 they spend annually on advertising. Delegates told of the difficulties they had experienced in securing news coverage of incidents and experiments that show the destructive results of indulgence in alcoholic beverages. In somewhat shame-faced manner, many of the pastor-delegates gave evidence which, they admitted, indicated that some Christian churches are being deflected from their obligation to encourage temperance. One minister said that after a church had refused him an opportunity to speak in the temperance cause he discovered that three tavern-keepers were members of the official board. Others testified that cocktail practices were invading church memberships to such an extent that many pastors risked their jobs if they came out boldly against even moderate drinking.

Ministers Soft-Pedal Remarks

A fourth phase of the temperance crisis, delegates agreed, is the fact that many strong Christian leaders have ceased to give testimony as to the destructive influence of beverage alcohol on human personality. A fifth lies in the increasing social pressure being exerted on youth to use liquor. Many delegates reported signs that large numbers of young people are being led into the paths that end up in the "skid rows" of the U.S. and Canada.

Final proof that the consumption of alcoholic beverages is steadily breaking down the moral fiber of the people of the two nations, the temperance leaders agreed, is the expenditure during 1947 in the U.S. alone of $9,000,000,000 for alcoholic drinks. MARTIN HAYES BICKHAM.

Ask Churches to End Segregation

Presbyterian Institute Calls for 'One Family, One Fellowship'—A.F.S.C. Thanked by German Group

PHILADELPHIA, Dec. 21.—The desirability of inclusive churches where all persons, no matter what their race or nationality, may worship together as one family in one fellowship, was stressed at the institute on racial and cultural relations sponsored here recently by the Presbyterian Board of Christian Education. The institute, led by William H. McConaghy of this city and Dean Jesse B. Barber of Lincoln University, called for "brotherly religion, based on complete fellowship and free cooperative association"; invited churches to engage in "creative controversies" as opportunity for growth and education; urged work for civic and community improvement, fair and undiscriminatory practices, improved housing and schools, and elimination of restrictive covenants; and recommended that clergy and laity read and discuss materials on social and political issues. The next such conference sponsored by the board will be held in late February on the west coast. It will deal with the problems of Mexicans, Orientals and other west coast minorities.

* * *

Quaker Committee Thanked For Its Service

A pair of carved wooden bookends and a beautiful vase were recently presented to the American Friends Service Committee's office in the Soviet zone of Germany. They bear the following inscription: "Thankfully dedicated to the Quaker feeding from America by the Volkssolidarität." The Volkssolidarität is the council of public and private agencies in the Soviet zone, where the Quakers have given $60,000 worth of supplies for 72,000 children and have undertaken a $30,000 winter feeding program to aid 100,000 persons over 60. Half of the 50 members of the Friends unit in China are working in Communist-held territory. Service committee headquarters here report that more and more Chinese and foreigners are coming to members of the unit for "stability and direction." In his Christmas message, Clarence E. Pickett, executive secretary of the A.F.S.C., says: "The greatest gift is a hand of fellowship, given with tenderness, a sense of caring and love, a reassurance that every man is important for himself alone, and his life worth while. This hand of fellowship the service committee attempts to lend to people in many countries in many situations who may be cold or hungry, lonesome, friendless or confused." Mr. Pickett has accepted the chairmanship of the state council for a Pennsylvania fair employment practices act. Such an act is to be considered in the next legislature.

* * *

Presbyterians Furnish 'Antidotes to Comics'

A national survey conducted by the Presbyterian Board of Christian Education reveals that 32,000,000 Americans have no direct access to any retail book outlet, and that 35,000,000 have no access to a library. The board is now publishing four story papers for children and youth as "antidotes to low-caliber comic books." Aurelia Reigner, editor of *Gateway* and *Pioneer*, two of the papers, explains: "While we cannot shield children and young people from all bad reading experience, we can to some extent combat it by making sure that they have in their hands regularly some recreational reading material that is wholesome and character-building."

* * *

Stanley Jones Speaks In Philadelphia

First Christian Church was packed recently when E. Stanley Jones spoke there in his crusade for a united church in America. Dr. Jones called for "one church, with separate branches but no separate sovereign denominations," stating that 90 per cent of Protestantism is willing now to undertake intercommunion and interchange of members and ministers. Under sponsorship of the Philadelphia council of churches, First Christian Church this year is presenting its impressive nativity pageant for four evenings on Reyburn plaza across from the city hall. This north Philadelphia church, of which Harold R. Browne is pastor, has given the pageant annually for the past 11 years.

* * *

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uniting in a building and development fund campaign to raise $1,250,000 for the Methodist hospital here, of which Frank Prentzel, Jr., is director. The cause will be presented to all Methodist congregations Jan. 15. The Baptist union of Philadelphia, which represents 128 congregations, has renovated Fairhill Baptist Church and converted it into one of the largest church-sponsored athletic centers in the country. The Protestant Chinese center, now at 1006 Race St., plans a new $100,000 building at 10th and Spring Garden streets. The church now has its first full-time pastor, Gilbert Lum.

* * *

And So Forth

With Ward F. Boyd of Fargo, N. D., as chairman, the newly established ministerial relations department of the Presbyterian Church, U.S.A., is tackling on a national scale the problem of placing the right pastor in the right parish. By July a central headquarters and a lay executive secretary will have been selected for the department. Eight regional conferences will supplement synod and presbytery committees in carrying on the work.

J. Morgan Harding of Bryn Mawr, Pa., has become advertising manager of *Presbyterian Life*, published here. Mr. Harding is associated with the *Saturday Evening Post*.

The new department of religious thought at the University of Pennsylvania, to be headed by Edwin E. Aubrey, will offer both graduate and undergraduate instruction. "It is of paramount importance that university students today have a clear and competent grasp of the place of religion in civilization," Dr. Aubrey said recently.

Speakers in the preaching mission sponsored recently at Holy Cross Methodist Church in Reading were Ambassador Norman Makin of Australia, Charles W. Iglehart, Frederick B. Harris, Norman W. Paullin, Albert E. Day and J. Fort Newton.

CHARLES DANIEL BRODHEAD.

CARE Offers New Seed Packages

CARE now has available for shipment abroad two seed packages. One contains 31 selected varieties of vegetable seeds, enough to plant a garden 50 by 100 feet in size. It is designed for family use. The other, weighing 20 pounds, contains enough hybrid field corn seed to plant 2½ acres and provide food for fattening meat animals or maintaining a high level of production in dairy cattle. The packages are being offered for $4 each. Orders may be sent to CARE at 50 Broad St., New York 4, or to any other CARE office in the U.S. They should be sent at the earliest possible date to insure delivery in time for the planting season.

Bombardier Returns to Japan as Missionary

Jacob DeShazer, bombardier who flew with Gen. James H. Doolittle on the first raid over Tokyo, sailed Dec. 14 with his wife and young son to serve as a missionary to Japan under the Free Methodist Church of North America's mission board. Mr. DeShazer is carrying out the decision, made when he was converted after 40 months' imprisonment in Japan, to return to that country with a Bible instead of bombs.

Consider Visual Aids in Religion

World Council of Christian Education at New York Meeting Hears Reports on Programs in Many Lands

NEW YORK, Dec. 21.—Considerable discussion at the meeting of the North American administrative committee of the World Council of Christian Education here this week centered around the report of Erich F. Voehringer, director of visual aids for the committee. Mr. Voehringer told of the field trip he made to the West Indies to demonstrate the importance and use of such aids and to discuss with local leaders the possibilities of setting up programs of audio-visual aids. Forrest L. Knapp, general secretary of the council, reported that it now has member councils in 56 countries and renders services in 5 other countries. Paul H. Vieth of Yale Divinity School, who recently returned from Japan, said that Christians there have become a force in the establishment of a new life and a new government. He stressed their desire for religion in their education, but said they are hampered by lack of church facilities, Bibles and lesson helps. Elmer G. Homrighausen of Princeton Theological Seminary contrasted the old formal religious education of the state church in Europe with the new awakening of Christian education for life motivation. He praised the new lay education movement, particularly in the Scandinavian countries.

* * *

To Study Theological Disagreements

The American section of the World Council's commission on faith and order has re-established the American Theological Committee to continue study of the theological disagreements which divide the churches not only in this country but throughout the world. Clarence T. Craig of Yale Divinity School will head the committee. Although the program has not yet been fully laid out, Robert S. Bilheimer, World Council program secretary in the U.S., says that continuing meetings of the committee will be held to isolate the essential agreements and disagreements between the churches which are relevant to their union and to cooperation.

* * *

German Gifts to Hilfswerk Exceed Those from Abroad

According to a report made public by headquarters of the National Lutheran Council here, Germans have contributed 60,626,500 pounds of food to Hilfswerk, Protestant relief organization in Germany, while gifts to the organization from abroad amounted to only 39,903,260 pounds. Besides, semi-annual collections of money are made in all German Protestant churches for the benefit of the organization. Before the currency reform last June, Hilfswerk had raised more than 180,000,000 reichsmarks. Funds were used for the relief of refugees; to run homes for destitute youth, disabled victims of war, the sick and the elderly; to conduct feeding projects for children; to build barracks churches; to

print Bibles, hymnals, etc.; to train thousands of laymen; and to finance the plan of processing raw materials donated from overseas. George Federer of Stuttgart, who sent the report from Germany, gives assurance that "the German population and Hilfswerk try to drain their own resources as far as possible for the relief of their needy countrymen."

* * *

Workers Defense League to Study Forced Labor

The Workers Defense League, which twice requested the U.N. to conduct an inquiry into forced labor in many parts of the world, announced this week that it will hold public hearings of its own in February. Donald Harrington, associate minister of the Community Church here and national chairman of the league, says that a report on the hearings will be published in the hope that it will "stimulate a public opinion and indignation which will inspire the governments within the U.N. to authorize the much needed official international investigation." Testimony of experts, witnesses and victims from all over the world has been assembled for consideration by the committee.

* * *

Laymen Write on Religion

The laymen's retreat movement of the Queens federation of Churches is launching a new publication this month, the *Retreat Movement,* which will serve as a medium for those who have attended the retreats sponsored by the federation to express their thoughts concerning the meaning of religion for everyday living. Each issue will include an article written by a layman. Louis C. Gosdorfer, general chairman of the movement, contributed one entitled "Men and Religion" for the first issue. There will also be devotional material for daily use by members of the movement and other interested persons.

* * *

And So Forth

In cooperation with the chaplaincy service of the Brooklyn division of the New York Protestant council, the Brooklyn council of churchwomen this week distributed 2,000 Christmas gifts in 12 of the voluntary and public hospitals of the city. Mrs. George M. Billings is president of the council, and Mrs. Steward D. Hepper, executive secretary.

Backing New York grocers and delicatessen owners who want a few free hours on Sundays, the Lord's Day Alliance of the U.S. at its 60th annual meeting here recently adopted a resolution calling on city magistrates to enforce the state Sunday closing law. The meeting heard reports from affiliated societies in Maryland, New Jersey and Pennsylvania stressing alliance support of bills outlawing movies, racing, bingo, and the sale of liquor on Sunday.

The Lutheran World Federation's resettlement service has received assurances of 350 jobs for displaced persons with a food processing company which provides housing for its employees and their families.

Fewer than 30 Methodist missionaries out of some 300 stationed in China are being evacuated to the United States, Frank T. Cartwright, associate secretary for China on the staff of the Methodist Board of Missions and Church Extension, announced recently. The 30 being evacuated are older missionaries in line for retirement, or mothers with young children.

Philip C. Jones, formerly one of the pastors of Madison Avenue Presbyterian Church, on Jan. 1 begins his work as secretary for promotion and program of the World Convention on Christian Education to be held in Toronto in August, 1950.

J. HENRY CARPENTER.

Joint Ordination Celebrated

When Ned Cole, Jr., was ordained to the ministry of the Protestant Episcopal Church at Columbia, Mo., Dec. 5, Episcopal Bishop William Scarlett of Missouri presided; John C. Clayton, a Presbyterian minister, participated in the ordination ceremonies and the "laying on of hands"; and President Homer P. Rainey of Stephens College, a Baptist minister, gave the address. Bishop Scarlett invited all visiting clergymen to partake of the communion which formed a part of the service.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Every Girl Should Be Married (RKO) *Comedy.* Department store clerk maps elaborate research and strategy to gain attention of bachelor doctor she admires, infuriates him for a time but persists to snare him in the end. Often exasperating unless you are a partisan of the woman's point of view, this is a *flippant, gay* film, expertly timed for laughs. Considerable casual drinking. M,Y

The Girl from Manhattan (UA) *Drama.* Eccentrics in boardinghouse are panic stricken when altruistic owner is threatened with eviction so house may be razed to make way for new church. But the young minister, newly come to board there, discovers evil designs on part of his building chairman, and the plans are foiled. Plot and characters so *obviously stereotypes* that film seems trite and lifeless. On the side of the angels, but routine and stilted. M,Y,C

Harpoon (Screen Guild) *Drama* shot in Bering sea area. Remarkable shots of whaling and sealing activities, Alaskan tundra, mountains, ice fields, etc. Too bad this wasn't treated simply as a documentary, with a real-life story against the magnificent setting. Instead, the *unique backgrounds have been wasted* on a sordid story of hatred and revenge, performed in unbelievably amateurish manner. M,Y

La Traviata (Italian film dist. by Col.) *Opera,* sung by Italian cast, with introductory passages in English telling story and how it progressed to final operatic form. *Best example yet* of an opera put on film. M,Y

You Gotta Stay Happy (Univ.) Eddie Albert, Joan Fontaine, James Stewart. *Comedy.* Pair of ambitious ex-G.I.'s, trying to launch air freight venture with two surplus cargo planes, find themselves saddled with heiress fleeing incognito from the bridegroom she had no wish to marry, plus other assorted illegal passengers. Fundamentally hokum, but done with such spontaneity and so deftly put together that it is *merry entertainment.* M,Y

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, The Hills of Home, I Remember Mama, Life with Father, Melody Time, Mr. Blandings Builds His Dream House, Olympic Games of 1948, Rachel and the Stranger, The Search, The Secret Land.

For Mature Audience: Apartment for Peggy, Canon City, Four Faces West, Friends, Great Expectations, Hamlet, Johnny Belinda, Live Today for Tomorrow, Pitfall, Shoe-Shine, The Snake Pit, The Treasure of Sierra Madre.

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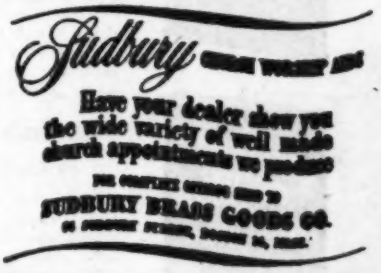

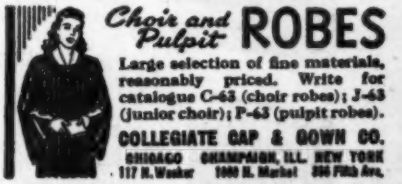
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